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EXTRACTS from and ABRIDGMENTS of
THE
CHOICEST PIECES
OF

Practical Divinity,

Which have been publish'd in the
ENGLISH TONGUE.

IN FIFTY VOLUMES.

By JOHN WESLEY, M. A.
Late FELLOW of *Lincoln-College*, OXFORD.

VOL. XLVIII.

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CHRISTIAN LIBRARY
EXTRACTS

EXTRACTS FROM THE
BIBLE

W. O. R. K. S.

PLACED IN THE



ENGLISH BIBLE

THE FIRST VOLUME

BY JOHN WILKES, M.A.

IN TWO VOLUMES

W. O. R. K. S.

PRINTED BY R. TAYLOR

ST. MARTIN'S

A N
E X T R A C T
F R O M T H E
W O R K S

Of the Reverend

J O H N H O W E, M. A.

To which is prefix'd

Some ACCOUNT of his LIFE.



EXTRACT

FROM THE

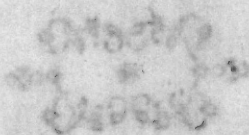
WORKS



JOHN HON. E. M. A.

To which is added

Some Account of his Life.



THE

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THE
L I F E
OF THE

Rev. Mr. JOHN HOWE.

MR. *JOHN HOWE* was born *May 17,* 1630, the 29th Day of which Month was remarkable for the Nativity of King *Charles II.* and which very Year a few Months after, gave Birth to Archbishop *Tillotson*, with whom *Mr. Howe* in his After-Life had a particular Intimacy. The Place of his Birth was *Loughborough*, in the County of *Leicester*; of which Town his Father was for some Time Minister. I have heard his Father commended as a Person of singular Piety; and his Mother as a Woman of distinguished Sense.

He was settled in the Parish of *Loughborough* by Archbishop *Laud*, and afterwards thrust out by the same Hand, on the Account of his siding with the *Puritans*, contrary to the Expectation of his Promoter. Great was the Rigour that was at that

Time used in the Ecclesiastical Courts, by which as several were driven into *America*, and others into *Holland*, and other Foreign Parts, so was this worthy Person driven into *Ireland*, whether he took this his Son (then very young) along with him. While they continued in that Country, that Rebellion broke out, in which the poor Protestants, who were altogether unprovided, were so miserably butchered, and a great Number of flourishing Families ruined and undone. Both Father and Son were at that Time exposed to very threatening Danger, the Place to which they had retired being for several Weeks together besieged by the Rebels, though without Success. A very special Providence did upon this Occasion guard that Life, which was afterwards made so serviceable. Being driven from thence by the War, the Father returned to his native Country, and settled in the County of *Lancaster*; and there it was that our Mr. *Howe* went through the first Rudiments of Learning, and was trained up in the Knowledge of the Tongues.

HE was sent pretty early to *Christ College* in *Cambridge*, where were then Dr. *Henry More*, and Dr. *Cudworth*. The Intimacy between Dr. *More* and Mr. *Howe*, continued 'till the Doctor's Death.

HE continued at *Cambridge* 'till he took the Degree of B. A. and then removed to *Oxford*, to *Brazen-Nose College*, in *Michaelmas Term*, 1648. He there also took his Batchelor's Degree, Jan. 18, 1649.

SOMETIME after he was elected Fellow of *Magdalen College*, after he had been made *Demy* by the Parliament Visitors. He took the Degree of M. A.

July

July 9, 1652. And by this Time he had not only gone through a Course of Philosophy, conversed closely with the *Heathen Moralists*, read over the Accounts we have remaining of *Pagan Theology*, the Writings of the *School-men*, and several Systems of the *Reformers*, and the Divines that succeeded them, but had thoroughly studied the Sacred Scriptures, and from thence drawn up a Body of Divinity for his own Use, which he saw little Occasion afterwards to vary from, in Compliance with the Schemes of others.

SOMETIME after, by an unexpected Conduct of Divine Providence, he was called to the stated Exercise of his Ministry at *Great Torrington*, in the County of *Devon*.

HE was but young at the Time of his first Settlement in that Town, and yet even there his Labours were blessed with great Success. He had a numerous Auditory, and a very flourishing Christian Society under his Care, and thought of no other, than of living and dying with them.

THE Publick Fasts, in those Days returned pretty frequently, and were generally kept with very great Solemnity. It was upon those Occasions his common Way, to begin about Nine in the Morning, with a Prayer for about a Quarter of an Hour, in which he begged a Blessing on the Work of the Day; and afterwards read and expounded a Chapter or Psalm, in which he spent about three Quarters; then prayed for about an Hour, preached for another Hour, and prayed for about Half an Hour. After this, he retired, and took some little Refreshment for about a Quarter of an Hour, (the People singing all the While) and then came again into the Pulpit, and prayed
for

for another Hour, and gave them another Sermon of about an Hour's Length; and concluded the Service of the Day, at about Four in the Evening with about Half an Hour or more in Prayer: A Sort of Service that few could have gone through, without inexpressible Weariness both to themselves and their Auditories! But he had a strong Head, a warm Heart, and a good bodily Constitution: And the more he spent himself in his Master's Service, the more was he beloved by the Inhabitants of his Parish.

WHILE he continued his painful Labours in this Town, he kept up a good Correspondence with the Ministers all over the Country: But there was a particular Intimacy between him and Mr. *George Hughes* of *Plymouth*, who had a greater Interest and Influence than most of the Ministers in those Parts; and he was married to his Daughter, *March 1, 1654*. These two kept up a weekly mutual Correspondence by *Latin* Letters, and I have a memorably Passage to relate as to one of them. Mr. *Howe* happened to have a Fire in his House at *Torrington*, which might have been ruinous to his Family, if a violent Rain, which fell just at that Time, had not contributed greatly to extinguish it. On that very Day he received a Letter from his Father *Hughes*, which concluded with this Prayer; *Sit Ros Cæli super Habitaculum vestrum*: Let the Dew of Heaven be upon your Dwelling: A Prayer, the Seasonableness of which the good Man could not apprehend at the Time of Writing; but they could not but remark it, at the Receipt of it.

SOMETIME after, Mr. *Howe* having Occasion to take a Journey to *London*, was detained there longer than he intended. One LORD's Day (the last

last he designed to continue in Town) he went to the Chapel at *Whitehall*. *Cromwell*, who had his Eyes every where, spied out Mr. *Howe*, knew him by his Garb to be a Country Minister, and sent a Messenger to him to desire to speak with him when the Worship of GOD was over. Upon his coming to him, *Cromwell* requested him to preach before him the LORD's Day following. Mr. *Howe* was surprized, and modestly desired to be excused. *Cromwell* told him it was a vain Thing to attempt to excuse himself, for that he would take no Denial. When he had given him one Sermon, *Cromwell* pressed for a second and a third; and at last, after a great deal of free Conversation, Nothing would serve him (who could not bear to be contradicted) but he must have him to be his Household Chaplain. Mr. *Howe* did all that lay in his Power to get off; but no Denial would be admitted. And at length (though not without great Reluctance) he was prevailed with to remove with his Family to *Whitehall*. In this difficult Station, he endeavoured to be faithful, and to keep a good Conscience. And it has been observed by several, that there was hardly any Man that was in an eminent publick Station in those critical Times, that was so free from Censure, in the Changes that afterwards succeeded. A plain Argument of uncommon Conduct and Caution!

HE embraced every Occasion that offered, of serving the Interest of Religion and Learning, and opposing the Errors and Designs, which at that Time threatened both. Among many Instances of his generous Temper, I shall mention one, which was his seasonable Service to Dr. *Seth Ward*, who was afterwards Bishop of *Exeter* and *Sarum*, successively. In 1657, that Gentleman, who had succeeded

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succeeded Mr. *John Greaves* some Time before, as Astronomy Professor in the University of *Oxon*, stood Candidate for the Principallship of *Jesus College* in the same University, upon the Resignation of Dr. *Michael Roberts*. Dr. *Ward* had the Majority of the Fellows for him; but Mr. *Francis Howell* of *Exeter College*, made an Interest in *Cromwell*, and obtained his Promise for the filling up that Vacancy. Dr. *Ward* not knowing that Matters had gone so far, was for making an Interest in the Protector too, and in order to it applied to Mr. *Howe*, who, without making great Promises as to Success, readily offered to introduce him to the Protector, and do him what Service he was able. Having obtained an Audience, and they three being together, Mr. *Howe* gave *Cromwell* a great Character of Dr. *Ward*, with Respect to his Learning, and signified how ill it would sound, if a Man of his known Merit should be discountenanced; especially when he had the Majority of the Fellows on his Side. *Cromwell* replied, that Dr. *Roberts* having resigned his Principallship into his Hands, he had been informed that it was his Right to fill up the Vacancy; and he had given his Promise to Mr. *Howell*, and could not draw back. But immediately taking Mr. *Howe* aside, and discoursing him freely, he returned to Dr. *Ward*, who continued waiting, and told him that he found Mr. *Howe* to be much his Friend, and was upon his Report of him disposed to give some Tokens of his Regard: And thereupon he pleasantly asked him what he thought the Principallship of *Jesus College* might be Worth? The Doctor freely told him what was the Value of it, according to common Computation. And therefore he gave the Doctor a Promise, that he would allow him the Sum that he mentioned annually. This was at that Time reckoned a seasonable Kindness: And the

the Doctor expressed his grateful Sense of it to Mr. *Howe*, when upon the Change of the Times he became a greater Man.

THERE were many others to whom Mr. *Howe* was very serviceable while he continued at *White-hall*: And never was he known to be backward to assist any of the Royalists or Episcopalians in Distress, if they were but Persons of real Merit.

WHILST he continued in *Cromwell's* Family, he was often put upon secret Services; but they were always honourable, and such as according to the best of his Judgment, might be to the Benefit either of the Publick, or of particular Persons. And when he was once engaged, he used all the Diligence, and Secrecy, and Dispatch, he was able. Once particularly I have been informed, he was sent by *Oliver*, in Haste, upon a certain Occasion to *Oxford*, to a Meeting of Ministers there; and he made such Dispatch, that though he rode by *St. Giles's* Church at Twelve o'Clock, he arrived at *Oxford* by a Quarter after Five. He so behaved himself in this Station, that he had the Ill-will of as few as any Man, and the particular Friendship of the great Dr. *Wilkins*, afterwards Bishop of *Chester*, and several others, who were great Supports of real Piety and Goodness in those Times, and afterwards eminent under the legal Establishment.

WHEN *Oliver* died, his Son *Richard* succeeded him as Protector, and Mr. *Howe* stood in the same Relation to the Son, as he had done to the Father. He was still Chaplain at Court, when in *October* 1658, he met with the Congregational Brethren at the *Savoy*, at the Time of their drawing up their *Confession of Faith*. And though he meddled not with

with State Affairs, neither then nor afterwards, yet he has often been heard to say, that he was in his Judgment very much against *Richard's* parting with his Parliament, which he easily foresaw would issue in his own Ruin. I have been told by a Friend, that discoursing once freely with Mr. *Howe* about the setting *Richard* aside, he intimated to him, that it was but a Parenthesis in a publick Paper, that was the Occasion of the great Ill-will of the Officers to him, which rose at length to that Height, that Nothing would satisfy, but the pulling him down. And when the same Person signified in a Way of free Discourse to Mr. *Howe*, that he heard *Richard* reflected on as a weak Man, he with some Warmth made this Return: How could he be a weak Man, when upon the Remonstrance that was brought from the Army by his Brother *Fleetwood*, he stood it out all Night against his whole Council, and continued 'till four o'Clock in the Morning, having none but *Thurlow* to abet him; maintaining that the dissolving that Parliament would be both his Ruin and theirs.

WHEN a Way was made to bring Things back into the old Channel, Mr. *Howe* returned to his People at *Torrington*, and continued his Labours among them 'till the Restoration; at which Time there was such a Madness attended the universal Joy, that it is a perfect Wonder the Nation ever in any Measure recovered it.

THE King being restored, made for some Time more Use than was usual of the Lords Lieutenants, and their Deputies, to keep the several Counties of the Kingdom in Awe. Many were made Offenders for a Word, and the most cautious Preachers were accused and censured: Among the rest, Mr. *Howe*, though cautious as most Men of giving

giving Disturbance to any, yet met with some Trouble, in the Year 1660, a few Months after the Restoration, which appears to have been given him by Persons that were desirous to do a Pleasure to those who then had the Ascendant.

HE was informed against by *John Evans* and *William Morgan*, as delivering Somewhat that was seditious, and even treasonable, in two Sermons preached from *Gal. vi. 7, 8.* on *September 30,* and *October 14.* The Information was given before *Mr. Wellington*, the Mayor, who took an Engagement from *Mr. Howe*, and others on his Behalf, for his Appearance at the next Sessions, to answer to that Matter.

BEFORE that Time, some of the Deputy Lieutenants of the County (who were not willing the Magistrates of the several Corporations should be too powerful) sent Word to the Mayor, that they could not be present at the appointed Session, but desired to hear the Matter at another Time, and prefixed a Day for that Purpose, to which the Mayor accordingly adjourned the Sessions, in Compliance with their Desire. And whereas *Mr. Howe* in open Court demanded the Benefit of the Statute of *1 Edw. 6.* and *1 Eliz.* to purge himself by more Evidences than the Informers, the Mayor administered an Oath to one and twenty Witnesses, who were judicious Men, enjoining them on his Majesty's Behalf to declare the Truth of the Matter; and they all cleared *Mr. Howe* from the Guilt in the Accusation; and the Court accordingly discharged him.

ONE of the Accusers soon left the Town, and was seen there no more; the other cut his own Throat.

IN 1662, the *Act of Uniformity* passed the two Houses of Parliament, tho' as it was observed, with a very small Majority in the House of Commons; and it took Place on *August 24*, this Year. Mr. *Howe* on that Day preached two very affecting Sermons to his People at *Torrington*, and his Auditory were all in Tears. He consulted his Conscience, and could not be satisfied with the Terms of Conformity fixed by the Law; some Account of which he gave in his Farewel Sermons. He hereupon quitted his publick Station in the Church, and became a silenced Non-conformist.

HOWEVER he continued for some Time in the County of *Devon*, preaching in private Houses, among his Friends and Acquaintance, as he had Opportunity. Having preached at the House of a certain Gentleman in those Parts, and spent some few Days with him, he at his Return Home, was told, that an Officer belonging to the Bishop's Court had been to enquire after him, and left Word that there was a Citation out, both against him, and the Gentleman at whose House he had preached. Hereupon, he the very next Morning took his Horse, and rode to *Exeter*, and lighting at the Inn he usually called at, he stood a While at the Gate, considering which Way he had best to steer his Course. While he stood musing, a certain dignified Clergyman, with whom he was well acquainted, happening to pass by, looked on him with some Surprize, and saluted him with this Question, Mr. *Howe*, what do you here? To whom he replied, with another Question; Pray, Sir, what have I done, that I may not be here? Upon which he told him, that there was a Process out against him, and that being so well known as he was, he did not question but that if he did not take

take Care, he would be taken up in a very little Time.

AMONG other Discourse that passed, he asked him, whether he would not go and wait upon the Bishop? He said, he thought not to do it, unless his Lordship, hearing of his being in that City, should think fit to invite him. Upon this, he advised him to call for a Room, and wait there a little, and told him he would go to the Bishop, and let him know that he was there, and return to him again, and give him an Account what his Lordship said. He accordingly left him, and soon returned, and brought him an Invitation from the Bishop, who signified he would be glad to see him. Waiting on his Lordship, he received him with great Civility, as his old Acquaintance.

THE Bishop presently fell to expostulating with him about his Non-conformity. Mr. *Howe* told his Lordship, he could not have Time, without greatly trespassing upon his Patience, to go through the several Objections which he had to make against the Terms of Conformity. The Bishop pressed him to name any one. He thereupon instanced in the Point of *Re-ordination*. Why, pray Sir, said the Bishop to him, what Hurt is there in being twice ordained? *Hurt*, my LORD, says Mr. *Howe* to him; the Thought is shocking; it hurts my Understanding; it is an Absurdity: For Nothing can have two Beginnings. I am sure, said he, I am a Minister of *Christ*, and am ready to debate that Matter with your Lordship, if you please; and I cannot begin again to be a Minister. The Bishop then dropping that Matter, told Mr. *Howe*, as he had done at other Times, that if he would come in amongst them, he might have considerable Preferments, and at length dismissed him in a very friendly

friendly Manner. And as his Lordship did not take the least Notice to him of the Process that was issued out against him, so neither did he say any Thing of it to his Lordship: But taking his Leave, he mounted his Horse, and rode Home, and heard no more of that Matter, either with Respect to the Gentleman, or himself.

IN 1665, when the Dissenting Ministers had been three Years silenced, they were not a little perplexed in all Parts of the Kingdom, by the Act that passed in the Parliament at *Oxford*, by which they were obliged (under Penalty of not being allowed, unless upon the Road, to come within five Miles of any City, or Corporation, or any Place that sent Burgesses to Parliament, or any Place where they had been Ministers, or had preached after the Act of Oblivion) to swear, *That it was not lawful UPON ANY PRETENCE WHATSOEVER, to take Arms against the King; and that they would not at any Time endeavour any Alteration of the Government either in Church or State.* They were much divided in their Sentiments upon this Occasion. There were several among them, who reckoned this Oath so insnaring, that they durst not take it: But it was at length taken in *London* by *Dr. Bates*, and others, to the Number of Twenty. It was also taken in *Devonshire*, by *Mr. Howe*, and others, to the Number of Twelve; and by some few in *Dorsetshire*.

SOMETIME after, he was earnestly invited by a Person of considerable Quality into *Ireland*, and had generous Offers made him. He accepted the Motion with the greater Readiness, and looked upon it as the more providential, because by this Time he was reduced to Straits, and his Circumstances were but low; which is not at all to be won-

wondered at, considering that he had for some Years been out of any settled Employment, and had but a small Income, several in Family, and a generous Spirit. He set Sail for *Dublin* in the Beginning of *April*, 1671. While he was waiting for a Wind at a Town in *Wales*, (I suppose it was *Holy-head*) they continued there a LORD's Day, and found a large Parish Church, in which Prayers only were to be read as usually, but no Preaching was expected. The Company that was with Mr. *Howe* was pretty numerous, and they were desirous to find out some private Place by the Sea-side, where he might preach to them. As they were walking along the Sands, they met two Men on Horseback riding towards the Town, who proved to be the Parson of the Parish and his Clerk. The Clerk was asked by one in the Company, whether his Master preached that Day? No, said he, my Master does not use to preach, he only reads Prayers. Upon which it was farther enquired whether he thought his Master would be willing to give Leave to a Minister that was in their Company, who was going for *Ireland*, but waiting for a Wind, to make Use of his Pulpit that Day? He answered he believed very willingly, and they found it so, when the Clerk made the Motion to him. Hereupon Mr. *Howe* and the rest returned back to the Town, and he preached that Day twice to them in the Church; and in the Afternoon the Auditory was very large, and seemed to be not a little affected. The Wind not serving all the Week following, the Country all round those Parts took Notice that neither the Vessel nor the Minister were gone; and therefore on the LORD's Day after, they came flocking into the Town, expecting he would preach that Day also. There was a prodigious Multitude gathered together; and the Parson, who had had no Thoughts about the

Matter, observing it, was in no small Consternation. Preach himself he could not; for he had not of a long Time been used to it, and he was altogether unprovided: So he sent his Clerk to Mr. *Howe*, and begged he would come and preach again, for that otherwise he knew not what to do, the Country being come in from several Miles round, in Hope of hearing him. Mr. *Howe* having been much indisposed, was in Bed, and in a great Sweat, when he received the Message; and that made him at first doubtful whether he had best comply. But considering with himself, that there was a plain Call of Providence, and not knowing but much Good might be done in such a Place, where Preaching was so uncommon a Thing, and the People seemed so desirous of the Word of God, he sent Word he would do it; cooled himself with as much Speed as he was able, and went and preached with great Life and Freedom: And he told my Informant, that he never in all his Life saw People more moved, or receive the Word with greater Pleasure: He added, *If my Ministry was ever of any Use, I think it must be then.* Very soon after, the Vessel went off, and he found no ill Effects at all of the Pains he took in such Circumstances.

At length he had his whole Family with him in Ireland, where he lived as Chaplain to the Lord *Massarene* in the Parish of *Antrim*, and was received and treated with all imaginable Respect. His great Learning and Christian Temper (together with that Lord's Interest and Influence) procured him the particular Friendship of the Bishop of that Diocese, who (together with his Metropolitan) without demanding any Conformity, gave him free Liberty to preach in the publick Church in that Town, every Lord's Day in the Afternoon: And

And I have been informed that the Archbishop in a pretty full Meeting of the Clergy, told them frankly, that he would have Mr. *Howe* have every Pulpit (where he had any Concern) open to him. And he manifested his truly peaceable and Christian Spirit, both in his Preaching and Conversation, and was useful to many.

IN 1675, upon the Death of Dr. *Lazarus Seaman*, he had an Invitation given him to come and fix in *London*, by a Part of his Congregation, and was earnestly pressed to accept of their Call. There was some Difference among them about the Person in whom they should center. Some were for Mr. *Charnock*, and others for Mr. *Howe*: And though they that wrote to him urged a Variety of Arguments and Inducements, yet he could not so well judge of the Matters alledged at a Distance; and was thereupon prevailed with to take a Voyage into *England*, and make a Visit at *London*, that he might view and judge of Things upon the Spot. He upon this Occasion, which created him a great many Thoughts, and in which he looked seriously upwards for Conduct, committed some Hints to Writing, which have been preserved, and are here faithfully transcribed from an authentick Copy.

6 JY 64



The Paper is inscribed after this Manner.

*Considerations and Communings with myself
concerning my present Journey, Dec. 20,
1675, by Night on my Bed.*

I. QUÆRE.

HAVE I not an undue Design or Self-respect
in it?

“ 1. I KNOW well I ought not to have any Design for myself, which admits not of Subordination to the Honour of the great God, and my Redeemer, and which is not actually so subordinated.

“ 2. I UNDERSTAND the fearful Evil and Sinfulness of having such an undue Design, that it is Idolatry; the taking another God, and making myself that God.

“ 3. I FIND (through God's Mercy) sensible Stirrings of Hatred and Detestation, of that Wickedness, and a great Apprehension of the Loveliness and Beauty of a State of pure, entire Devotedness to God in *Christ*, and of acting accordingly.

“ 4. I HAVE insisted on this chiefly in Prayer to God, in Reference to this Business, ever since it was set on Foot, that I might be sincere in it: And though I have earnestly begged Light to guide me therein, so as that I might do that herein which is agreeable to the holy Will of God, yet I have much more importunately prayed that I might be sincere in what I do, not only because I know God will pardon Ignorance (unremedied by utmost

most Endeavours) where He beholds Sincerity, whereas He will never accept the Knowledge of our Duty, nor the doing what is in Substance our Duty, if that right Manner of doing it, or Principle whence it is done, be wanting; but also from the higher Esteem I have of Sincerity, above all Light and Knowledge without it, and the greater Excellence of the Thing itself.

“ 5. I HAVE carefully examined what selfish Respects I can have in this Matter. Is it worldly Emolument? In this my Heart acquits me in the Sight of GOD. It is that I affect to be upon a publick Stage, to be popular and applauded by Men? To this I say, (1.) That I do verily believe, I shall be lower in the Esteem of the People in London, when I come under their nearer View. I know myself incapable of pleasing their Genius. I cannot contrive nor endure to preach with elaborate Artifice. They will soon be weary, when they hear Nothing but plain Discourses of such Matters as are not new to them. Yea, and Ministers that now judge of me by what I have written, (when Matter and Words were in some Measure weighed) will find me when I converse with them, slow to apprehend Things, slow to express my own Apprehensions, unready, entangled and obscure in my Apprehensions and Expressions: So that all will soon say, this is not the Man we took him for. (2.) It displeases me not, that they should find and say this. I hope I should digest it well. (3.) I have found (blessed be GOD) that the Applauses some have imprudently given me in Letters, an Occasion and Means to me of deep Humiliation, when my own Heart hath witnessed to me, my miserable Penury, and that I am thought to be what I am not. (4.) So far as I can find, I do not deliberately covet or desire Esteem but
for

for my Works Sake, and the Success of my Work. Of App'ause I have often found an inward Abhorrence. I both know I have Nothing but what I have received, and that I have received a great deal less than many think I have: Which I say with Reflection on myself; not to diminish the Bounty of the Free Giver, from whom I know I might have received much more, if I had sought and used his Gifts aright. All the Design I can more vehemently suspect myself of that looks like Self-interest any Way, is (1.) The Improvement of my own Knowledge, which I know there may be great Opportunities for, if this Journey should issue in my Settlement in *London*. (2.) The Disposal of my Children. Yet I hope these Things are eyed in Subordination, and indifferently, so as not to sway with me against my Duty.

“ II. QUÆRE; *Have I got a previous Resolution of settling at London before I go up?*

“ I. I HAVE a Resolution to do what I shall conceive shall make most to the Usefulness of the rest of my Life, which Resolution I ought never to be without.

“ 2. I AM seriously yet at a Loss as to judging this Case, whether in this Country or there.

“ 3. IF I can find clearly it is my Duty to return in order to Continuance at *Antrim*, I shall do it with high Complacency.

“ III. QUÆRE; *Am I not afraid of miscarrying in this undertaken Voyage, by Shipwreck, &c.*

“ I. I FIND little of that Fear, I bless God.

“ 2. NOR

" 2. NOR is it that I think I have attained any eminent Degree of Grace, that I am not afflicted with that Fear : Nay more than that, I acknowledge, to be delivered from such Fear, is itself a great Mercy, and gracious Vouchsafement.

" 3. I HOPE I am in a State of Favour and Acceptance with GOD, which I apprehend I owe to infinite rich Mercy in the Redeemer's Blood. Great Forgiveness I need, for I am a miserable sinful Wretch : This I trust I have upon Gospel Terms.

" 4. IT is pleasant to me hereupon to think of going into Eternity ; of laying down the Body of Flesh and Sin and Death together ; and of being perfectly holy, and associated with them that are so, in holy Work and Enjoyment.

" 5. To put off this Tabernacle so easily, I reckon would to me be a merciful Dispensation, who am more afraid of sharp Pain than of Death. I think I should joyfully embrace those Waves that should cast me on an undesigned Shoar, and when I intended *Liverpool*, should land me in Heaven.

" 6. YET I bless GOD I have no Weariness of Life, nor of his Work in this World, if He shall yet please farther to employ me here.

" IV. QUÆRE ; *But am I not solicitous, lest if this should prove the Event, it will be judged a Testimony against me, as to this present Undertaking.*

" 1. IT is an honest Design I go upon. I have, as I said, no selfish Design that oversways me in it.

it. I have no Design to prejudice Mr. C——, I believe I shall do him no actual Prejudice. Wherein I can justly befriend him, I go resolved to do it. If I can do any Thing for the holding of the Remainder together, without the Neglect of greater Work, I apprehend I shall do a just and needful Thing: But should do Nothing if I had Opportunity, 'till I knew more. But,

“ 2. To judge of the Justice of a Cause by the Success, is a most unjust Way of judging. Many a just Business has miscarried. If I get well into the other World, such Censures will be a small Matter in my Eye; and they are not great now.

“ 3. GOD will accept my sincere Intentions, though I effect Nothing.

*Consolations to my Wife and other Relations,
supposing they hear of my Death.*

“ 1. WHOM or what have you lost? A poor Creature that could never be of much Use to you.

“ 2. YOU are to consider me, not as lost in my Prime, but as now I am sensibly under great Decays, and not likely to continue long, except some Means, hitherto not thought on, should have been tried. What a Summer had I of the last? Seldom able to walk the Streets; and not only often disabled by Pain, but Weakness. And what great Advantage to you would it have been to see me die? I know not when I have had so much Ease and Health as in this Journey.

“ 3. GOD

“ 3. GOD not only hath determined the Thing, we must die, but all Circumstances, when and where, and after what Manner, and all wisely and well. Why should you be grieved, that He hath done well? Not only well in itself, but well for you, if you love Him?

“ 4. You must ere long follow, and shall not be always in this World without me.

“ 5. WHAT there is of Evil in this Case, admits of Remedy. Draw so much nearer to GOD, and cease from Man: Mind Heaven more, and your Loss is made up.

“ 6. I HAVE, through the Grace of GOD, preached immortal Truth, which will survive, and may be to your Advantage.

“ 7. As to you who have Dependence upon me for worldly Concernments: I was never a good Projector for the World; so the Loss is not great. How many, dear to GOD, make a Shift in a worse Condition! Forget not the Motto, GOD *will provide*. He that feeds Ravens, and takes Care of Sparrows, will He not take Care of you? Are you of his Family, and will He not take Care of his own? Instead of Distrust and Repining, give Thanks. O bless Him with all your Soul, that He hath revealed and given Himself to you for an everlasting Portion; and whose Covenant is to be your GOD, and the GOD of yours.

“ 8. LET it be some Satisfaction to you, that I go willingly, under no Dread, with no Regret, but with some comfortable Knowledge of my Way and End.”

WITH such Thoughts as these did he undertake and pursue his Voyage and Journey. He arrived safe at *London* after having been five Years in *Ireland*: And, upon mature Consideration, he accepted of the Call that had been given him, and settled there, and made a quiet and peaceable Use of King *Charles's* Indulgence, preached to a considerable and judicious Auditory, by whom he was singularly respected; and he was much esteemed, not only by his Brethren in the Ministry among the Dissenters, but also by several eminent Divines of the Church of *England*, as Dr. *Whitchcot*, Dr. *Kidder*, Dr. *Fowler*, Dr. *Lucas*, and others, whom he often conversed with, and that with great Freedom and Familiarity.

IN the Time of the Popish Plot, when Things took a quite different Turn from what they had done from the Restoration 'till then, and the City and whole Body of the Nation was full of dreadful Apprehensions, he made it his Endeavour among those with whom he had to do, to make the awful Impressions which People were at that Time under, serviceable to the Purposes of serious Religion: And in his Conversation with the Clergy of the Established Church, or with Persons of Quality and Distinction, he upon all Occasions discovered a peaceable and healing Spirit, often giving it as his Sense, that an Accommodation in Matters between the Church and the Dissenters, would be the most effectual Way to keep out *Popery*. And it has been the Opinion of many, that a fitter Season for an Union could not well occur, than did then present itself. The House of Commons who sat at *Westminster* in 1680, seem to have been of that Mind, and therefore they brought in a Bill for uniting his Majesty's Protestant Subjects, and No-
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thing was more commonly talked of at that Time. And not being able to go through with it, they before they rose, came to a Resolution, that *the Acts of Parliament made in the Reigns of Queen Elizabeth and King James, against Popish Recusants, ought not to be extended against Protestant Dissenters*; and that *the Prosecution of Protestant Dissenters upon the penal Laws, is at this Time grievous to the Subject, a Weakening the Protestant Interest, an Encouragement to Popery, and dangerous to the Peace of the Kingdom.*

MR. *Howe* had about this Time, an Invitation from Bishop *Lloyd*, to come and dine with him the next Day. He was apprehensive it could not be without some particular Design, that a Bishop whom he had not seen, or at least with whom he had no Acquaintance, should desire him to come and dine with him. He sent his Lordship Word, that he was engaged that Day for Dinner, but would not fail of waiting upon him afterwards. Hereupon the Bishop sent again, to let him know, that since he could not dine with him, he would not give him the Trouble to come so far as his House, but would meet him at Dr. *Tillotson's*, the Dean of *Canterbury's*. They met there accordingly, and the Bishop told him, that the Reason why he desired a Meeting with him, was to know of him, what he thought would satisfy the Non-conformists, that so they might be taken into the Church. Mr. *Howe* answered, that he could not pretend to say what would satisfy any besides himself; for that all had not an equal *Latitude* in such Matters. The Bishop hereupon pressed him to give his Judgment, what he thought would satisfy the most; for, says he, I would have the Terms so large as to comprehend the most of them. Mr. *Howe* told him, that he thought it would go a

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considerable Way towards it, if the Law was but so framed, as that Ministers might be enabled to promote *Parochial Reformation*. Why, says the Bishop, for that Reason, I am for taking the *Lay Chancellors* quite away, as being the great Hindrance of Reformation. At length, they agreed upon a Meeting the next Night at Seven o'Clock, at Dr. *Stillington's*, the Dean of *St. Paul's*. Mr. *Howe* proposed to bring Mr. *Baxter* along with him; but the Bishop would by no Means allow of it. Then he proposed to bring Dr. *Bates*, and was answered, that no Man could be more proper. Accordingly Dr. *Bates* and Mr. *Howe* went at Seven in the Evening to Dean *Stillington's*, as had been appointed the Day before. The Dean had provided a very handsome Treat, but they found not the Company they expected. They waited 'till Eight, 'till Nine, 'till near Ten o'Clock; but the Bishop neither came, nor sent, nor took any Notice of the Matter afterwards. And that very Night (as they heard the next Morning) the *Bill of Exclusion* was thrown out of the House of Peers, by a Majority of thirty Voices, fourteen of which were Bishops. And after this, there was no farther Occasion for any Talk about a *Comprehension*.

IN 1681, the Dissenters were prosecuted with great Violence both in City and Country, and the severe Laws that had been made against them some Years before, as well as some that were made against the *Papists* in the Reign of Queen *Elizabeth*, were rigorously put in Execution against them. Several of the Bishops concurred, and by Influence from Court, were prevailed with, to do their Endeavour to push forward the civil Magistrate, and to sharpen the Rigour of the ecclesiastical Courts, in Defiance of the Votes of the House of Commons in their Favour. *This was generally thought a Piece*
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of Court-Artifice, to play the Church of England against the Dissenters, and enrage the Dissenters against the Church of England, that they might not unite and see their common Danger, but rather by destroying one another, might make Room for a third Party, that lay behind the Curtain, and watched an Opportunity of the Duke's Succession.

IN 1682, Things were much in the same State as the Year before.

IN 1683, there was an Order made by the Justices of Peace at the Quarter-Sessions at *Exon*, against all Non-conforming Ministers, allowing a Reward of Forty Shillings to any Person that apprehended any one of them, and declaring their Resolution to put in Execution against them the severest Laws, and particularly that of the 35th of *Elizabeth*, the Penalties whereof are Imprisonment, Abjuration of the Realm, or Death. And Bishop *Lamplugh* (who was afterwards Archbishop of *York*) required the Order to be read by all the Clergy on the next *Sunday* after it should be tendered to them, on Purpose (as was said) *that the Care of the Justices of Devon, for the Preservation of the publick Peace, might be fuller known, and have a better Effect.*

IN the Year 1684, Bishop *Burnet* owns, *that the Prosecution of the Dissenters was carried very high. They were not only proceeded against for going to Conventicles, as he is pleased to call their private Meetings for the Worship of God, but for not going to Church, and for not receiving the Sacrament. The Laws made against Papists, with Relation to those Particulars, being now applied unto them. Many were excommunicated and ruined by those Prosecutions.*

AMONG other warm Things which at that Time came from the Press, there was a Letter published by Bishop *Barlow* of *Lincoln*, for the putting in Execution the Laws against the *Dissenters*: And this was written in Concurrence with that which was drawn up by the Justices of the Peace of the County of *Bedford*, bearing Date, *Jan. 14, 1684*. In Answer to this Letter, Mr. *Howe* sent his Lordship a free Letter by the Post, a Copy whereof follows:

Right Reverend,

“**A**S I must confess myself surprised by your late published Directions to your Clergy of the County of *Bedford*, so nor will I dissemble, that I did read them with some Trouble of Mind, which I sincerely profess was more upon your Lordship’s Account than my own, (who for myself am little concerned) or any other particular Person’s whatsoever. It was such as it had not been very difficult for me to have concealed in my own Breast, or only to have expressed it to GOD in my Prayers for you, (which, through his Grace, I have not altogether omitted to do) if I had not apprehended it not utterly impossible, that some or other of those Thoughts, which I have revolved in my own Mind upon this Occasion, being only hinted to your Lordship, might appear to your very sagacious Judgment, (for which I have had long, and have still a continuing Veneration) some Way capable of being cultivated by your own mature and second Thoughts, so as not to be wholly unuseful to your Lordship.

“ My own Judgment, such as it is, inclines me not to oppose any Thing, either, 1. To the Lawfulness of the Things themselves which you
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so much desire should obtain in the Practice of the People under your Lordship's Pastoral Inspection: Or 2. To the desirable Comeliness of an Uniformity in the publick Worship of GOD: Or 3. To the Fitness of making Laws for the effecting of such Uniformity: Or 4. To the Execution of such Laws, upon some such Persons as may possibly be found among so numerous a People as are under your Lordship's Care.

“ BUT the Things which I humbly conceive are to be deliberated on, are, 1. Whether *all* the Laws that are in Being about Matters of that Nature, ought now to be executed upon *all* the Persons which any Way transgress them, without Distinction of either? 2. Whether it was so well, that your Lordship should advise and press that indistinct Execution, which the Order (to which the Directions of your Lordship refer) seems to intend; supposing that designed Execution were fit in itself.

“ I SHALL not need to speak severally to these Heads: Your Lordship will sufficiently distinguish what is applicable the one Way or the other. But I humbly offer to your Lordship's further Consideration, whether it be not a supposable Thing, that some Persons found in the Faith, strictly orthodox in all the Articles of it taught by our LORD JESUS or his Apostles, resolutely loyal, and subject to the Authority of their Governors in Church and State, of pious, sober, peaceable, just, charitable Dispositions and Deportments; may yet (while they agree with your Lordship in that evident Principle, both by the Law of Nature and Scripture, that their Prince and inferior Rulers ought to be actively obeyed in all lawful Things) have a formed fixed Judgment of the Unlawfulness
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of some or other of the Rites and Modes of Worship enjoined to be observed in this Church? For my own Part, though perhaps I should not be found to differ much from your Lordship in most of the Things here referred unto, I do yet think that few metaphysical Questions are disputed with nicer Subtlety, than the Matter of the Ceremonies has been by Archbishop *Whitgift*, *Cartwright*, *Hooker*, *Parker*, Dr. *Burgefs*, Dr. *Owen*, &c.

“ Now is it impossible that a sincere and sober Christian may, with an honest Heart, have so weak Intellectuals, as not to be able to understand all the Punctilios upon which a right Judgment of such a Matter may depend? And is it not possible there may be such a Thing as a mental as well as a merely sensitive Antipathy, not vincible by ordinary Methods? Is there no Difference to be put between Things *essential* to our Religion, and Things confessed *indifferent* on the one Hand, and on the other judged *unlawful*; on both Hands but *accidental*? (tho’ they that think them *unlawful*, dare not allow themselves a Liberty of Sinning, even in *Accidentals*.) If your Lordship were the *Paterfamilias* to a numerous Family of Children and Servants, among whom one or other very dutiful Child takes Offence, not at the Sort of Food you have thought fit should be provided, but Somewhat in the Sauce or Way of Dressing, which thereupon he forbears; you try all the Means which your paternal Wisdom and Severity thinks fit to overcome that Aversion, but in vain; would you finally famish this Child, rather than yield to his Inclination in so small a Thing?

“ My Lord, your Lordship well knows the Severity of some of those Laws which you press for the Execution of is such, as being executed, they

they must infer the utter Ruin of them who observe them not, in their temporal Concernments ; and not that only, but their Deprivation of the comfortable Advantages appointed by our Blessed LORD, for promoting their spiritual and eternal Well-being. I cannot but be well persuaded not only of the Sincerity, but eminent Sanctity of divers, upon my own Knowledge and Experience of them, who would sooner die at a Stake, than I or any Man can prevail with them to kneel at the LORD's Table. What if there be considerable Numbers of such in your Lordship's vastly numerous Flock ; will it be comfortable to you, when an Account is demanded of your Lordship by the great Shepherd and Bishop of Souls concerning them, only to be able to say, Though, LORD, I did believe the Provisions of thine House purchased for them, necessary and highly useful for their Salvation, I drove them away as Dogs and Swine from thy Table, and stirred up such other Agents as I could influence against them, by whose Means I reduced many of them to Beggary, ruined many Families, banished them into strange Countries, where they might (for me) serve other Gods ; and this not for disobeying any immediate Ordinance or Law of Thine, but because for Fear of offending Thee, they did not in every Thing comport with my own Appointments, or which I was directed to urge and impose upon them ? How well would this Practice agree with that apostolical Precept, *Him that is weak in the Faith receive, but not to doubtful Disputations ?* I know not how your Lordship would relieve yourself in this Case, but by saying they were not weak, nor conscientious, but wilful and humourfome. But what shall then be said to the subjoined Expostulation, *Who art thou that judgest thy Brother ? We shall all stand before the Judgment Seat of Christ.* Wha

What if they have appeared conscientious, and of a very unblameable Conversation in all Things else? What if better qualified for Christian Communion in all other Respects, than Thousands you admitted? If you say, you know of none such under your Charge so severely dealt with; it will be said, why did you use such Severity toward them you did not know; or urge and animate them to use it, whom you knew never likely to distinguish?

“ A VERY noted Divine of the Church of England, said to me in Discourse not very long ago, upon Mention of the Ceremonies, *Come, come, the Christian Church and Religion is in a Consumption; and it ought to be done as in the Case of consumptive Persons, shave off the Hair to save the Life.* Another (a dignified Person) present, replied, *I doubt not it will be so, in the Philadelphian State.* I long thought few had been in the Temper of their Minds nearer it than your Lordship, and am grieved, not that I so judged, but that I am mistaken; and to see your Lordship the first publick Example to the rest of your Order in such a Course.

“ BLESSED LORD! how strange is it that so long Experience will not let us see, that so very disputable Matters can never be the Terms of Union so much to be desired in the Christian Church; and that in such a Case as ours. is, Nothing will satisfy, but the Destruction of them, whose Union upon so nice Terms we cannot obtain: But we must, it seems, understand all this Rigour to proceed from Love, and that you are for destroying the Dissenters, only to mend their Understandings, and because *Afflictio dat Intellectum.* I hope indeed God will sanctify the Affliction which you give
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and procure them, to blessed Purposes; and perhaps *periiissent nisi periiissent*: But for the Purposes your Lordship seems to aim at, I wonder what you can expect? Can you by undoing Men, change the Judgment of their Consciences? Or if they should tell you, we do indeed in our Consciences judge we shall greatly offend God by complying with your Injunctions, but yet to save being undone we will do it: Will this qualify them for your Communion? If your Lordship thinks still, you have judged and advised well in this Matter, you have the Judgment of our Sovereign, upon twelve Years Experience, lying against you: You have as to one of the Laws you would have executed, the Judgment of both Houses of Parliament against you, who passed a Bill (to which perhaps you consented) for taking it away: You have (as to all of them) the Judgment of the last House of Commons sitting at *Westminster*. If you have misjudged, or misdones against your Judgment, I pray God to rectify your Error by gentler Methods, and by less Affliction than you have designed to your Brethren: And do not for all this doubt (any more for your Part than my own) to meet you there one Day, where *Luther* and *Zuinglius* are well agreed. If I did think that would contribute any Thing to the honest and truly charitable Design of this Letter, I should freely and at large tell you my Name: And do however tell you, I am,

A sincere Honourer of your Lordship,

And your very faithful, humble Servant.

IN 1685, the Dissenters were run down universally, and hardly any one durst speak or write in their Favour; and the Prospects People had with Respect to the Publick, grew every Day more and more gloomy. Mr. *Howe* therefore having an Invitation given him by the Lord *Wharton* to travel with him, accepted it readily. He had so little Time given him to prepare for his Voyage, which he entered upon in the Month of *August* this Year, that he had not an Opportunity of taking Leave of his Friends, but sent a Letter to them from the other Side the Water, which was thus directed.

To such in and about London, among whom I have laboured in the Work of the Gospel.

My most dearly beloved in our blessed LORD and Saviour Jesus Christ, Grace, Mercy and Peace be through Him multiplied unto you.

“**T**HAT I am at this Time at this Distance from you, is I am perswaded (upon the Experience I have had of your great Love and Value of my poor Labours) not pleasant to you, and I do assure you it is grievous to me, though I murmur not at the wise and holy Providence that hath ordered Things thus: But it added to my Trouble, that I could not so much as bid Farewell to Persons to whom I had so great Endearments. Nor could I have Opportunity to communicate to you the Grounds of my taking this long Journey, being under Promise while the Matter was under Consideration, not to speak of it to any. And after the Resolution was taken, my Motion depending on another, I had not Time for that, or any such Purposes. The Providence of GOD gave me the Prospect of a present quiet Abode, with
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some Opportunity of being serviceable; (and I hope as it may prove through his Blessing, unto you, if I have Life to finish what I have been much press'd to go on with;) which Opportunity I could not hope to have nearer you, at least without being unreasonably burthensome to some, while I was designing Service as much as in me lay to all. It much satisfies me that I have a Record above, I am not designing for myself; that He who knoweth all Things, knows I love not this present World, and I covet not an Abode in it, (nor have I when it was most friendly to me) upon any other Account, than upon doing some Service to Him, and the Souls of Men. It has therefore been my settled Sense a long Time, to value and desire (with Submission to soverign good Pleasure) Peace and Quiet, with some tolerable Health, more than Life. Nor have I found any Thing more destructive to my Health than Confinement to a Room in a City Air, which was much more healthful to me formerly, than since Anger and Jealousies of such as I never had a Disposition to offend, have occasioned Persons of my Circumstance very seldom to walk the Streets.

“BUT my Hope is, GOD will in his good Time incline the Hearts of Rulers to favour such as cannot be satisfied with the publick Constitutions in the Matters of GOD's Worship, and that are innocent and peaceable in the Land; and that my Absence from you will be for no long Time, it being my Design, with Dependence upon his gracious Providence, in whose Hands our Times are, if I hear of any Door open for Service with you, to spend the Health and Strength which GOD shall vouchsafe me, in his Work with and among you. In the mean Time it will be not unacceptable to you, that I offer you some of my Thoughts for your present Help.

“ I. I BESEECH you more earnestly endeavour to reduce the Things you know to Practice. Nothing can be more absurd than to content ourselves with a notional Knowledge of practical Matters. We should think so in other Cases. As if any Man should satisfy himself to know the Use of Food, but famish himself by never eating any, when he hath it at Hand. And the Neglect of applying the great Things of the Gospel to the proper Purposes of the Christian Life, is not less foolish, but much more sinful and provoking to God.

“ How high a Contempt is it of the great God, so totally to disappoint the whole Design of that Revelation He made to us, to know the great Things contained therein, only for Knowing-sake, which He hath made known that we may live by them ! And O what holy and pleasant Lives should we lead in this World, if the Temper of our Souls answered the Things we know ! The Design of Preaching has been greatly mistaken, when it has been thought, it must still acquaint them who live under it, with some new Thing. Its much greater Design is the impressing of known Things (but too little considered) upon the Hearts of Hearers, that they may be delivered up into the Mould and Form of the Doctrine taught them, as *Rom. vi. 12.* And may so learn *Christ* as more and more to be renewed in the Spirit of their Minds, and put off the Old Man and put on the New, *Eph. iv. 20.* The digesting our Food is what God now eminently calls for.

“ II. MORE particularly, labour to have your Apprehensions of the unseen World, and eternal Things, made more lively and efficacious daily, and that your Faith of them may be such as may truly be called the very Substance and Evidence of those Things. Shall that glorious and everlasting
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State of Things be always as a dark Shadow with us, or as the Images we have of Things in a Dream, ineffectual and vanishing, only because we have not not seen with our Eyes, where God Himself hath made the Representations of them to us, who never deceived us, as our own Eyes and treacherous Senses have done? Why do we not live as just now entering into the eternal State, and as if we now beheld the glorious Appearing of the God our Saviour? Why do we not oftner view the Representation of the Heavens vanishing, the Elements melting, the Earth flaming, the Angels every where dispersed to gather the Elect, and them ascending, caught up to meet the Redeemer in the Air, ever to be with the LORD? What a Trifle will the World be to us then?

“ III. LET the Doctrine of the Redeemer be more studied, and of his mighty Undertaking, with the immediate Design of it, not merely to satisfy for Sin by the Sacrifice He made of Himself, and so to procure our Justification, but to redeem us from all Iniquity, to purify us to Himself, and to form us after his own holy Likeness, and for such Purposes to give his Holy Spirit to us. Consider that our Redeemer is mighty, who hath such kind Designs upon us; and that they will be carried on without Interruption, and with discernible Success, if we fail not as to what Part, in Subordination to Him, belongs to us. How chearfully should the Redeemed of the LORD go on in their Course, under such Conduct!

“ IV. ENDEAVOUR your Faith may be stronger, more efficacious and practical, concerning the Doctrine of Providence, and that the Workings and Events of it lie all under the Management, and in the Hand of the Redeemer, who is Head over all Things

Things to the Church: That therefore how grievous and bitter soever be his Peoples Lot and Portion at any Time, there cannot but be Kindness at the Bottom; and that not only designing the best End, but taking the fittest Way to it. For can Love itself be unkind, so as not to design well! Or Wisdom itself err so, as to take an improper Course in order thereto! Hereupon let not your Spirits be embittered by the Dispensation of Providence, whereby you are in so great a Part depriv'd of the Means of your spiritual Advantage, which you relish most.

“ AND to this Purpose consider,

“ 1. OUR wise and merciful LORD (though perhaps such Means might be in some Measure useful to us) doth for the present judge, that his rebuking our undue Use of them will be more useful; either in over-valuing his Instruments, turning his Ordinances into mere Formalities, preferring the Means of Grace (as they are fitly called) before the End, Grace itself.

“ 2. CONSIDER whether there be no Disposition of Spirit, to treat others as you are treated. The inward Temper of our Minds and Spirits is so much the more narrowly to be inspected, by how much the less there is Opportunity to discover it by outward Acts. As to such as differ from us about the Forms and Ceremonies that are now requir'd in the Worship of GOD, would we not be glad if they were as much restrain'd from using them in their Worship, as we for worshipping without them? And do not we think that would as much grieve them, as our Restraint doth us? And why should we suppose that their Way should not as much suit their Spirits, and be as grateful to them, as ours
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to us? But we are in the right Way, some will say, and they in the Wrong: And why cannot any Man say the same Thing with as much Confidence as we? Or do we think there is no Difference to be put between Controversies about Matter of Circumstance, and about the Essentials of Christianity? Undoubtedly 'till those that count it more their Glory to be called Protestants than to be good Christians, have learnt to mingle more Justice with their Religion, and to apply that great Advice of our LORD's, *Whatsoever you would that Men should do to you, do that to them*; and 'till they become studious of excelling other Men, in substantial Goodness, Abstractedness from the World, Meekness, Humility, Sobriety, Self-denial and Charity, and to lay a greater Stress hereon, than on being of one or other Denomination, GOD's Controversy will not cease.

“ I RECKON it much to be considered, that after that great Precept, *Eph. iv. 30. Grieve not the Holy Spirit of GOD*, it immediately follows, *Ver. 31. Let all Bitterness, and Anger, and Wrath, and Clamour and Evil-speaking be put away from you, with all Malice*: Plainly implying that the Spirit of GOD, that Spirit of all Love, Goodness, Sweetness, and Benignity, is grieved by Nothing more than by our Bitterness, Wrathfulness, &c. And it appears that the discernible Restraint and Departure of that blessed Spirit from the Church of *Christ* in so great a Measure, for many forgoing Generations, in Comparison of the plentiful Effusion of it in the first Age, hath infus'd upon the Growth of that wrathful contentious Spirit which shewed itself early in the *Gnoslick*, much more in the *Arian* Persecution, which was not in some Places less bloody than the *Pagan* Persecution had been before.

“ OH the Gentleness, Kindness, and Compassionateness, of the truly Christian Spirit, as it most eminently appeared in our LORD *Jesus Christ* Himself! And if any Man have not the Spirit of Christ, he is none of His.

“ AND how easy and pleasant is it to one's Self, to be void of all Wrathfulness, and vindictive Inclinations towards any other Man? For my own Part, I should not have that Peace and Consolation in a suffering Condition, as through the Goodness of GOD I have found, and do find in being conscious to myself of no other than kind and benign Thoughts towards them I have suffered by, and that my Heart tells me I desire not the least Hurt to them that would do me the greatest; and that I feel within myself an unfeigned Love and high Estimation of Divers, accounting them pious worthy Persons, and hoping to meet them in the all-reconciling World, that are yet (through some Mistake) too harsh towards us who dissent from them: And in Things of this Nature I pray that you and I may abound more and more.

“ BUT again, as I would not have your Spirits embittered, so I would not have you discouraged, or sunk in Dejection. *The LORD will not cast off his People, because it hath Him to make them his People,* 1 Sam. xii. 22. I do not mean those of this or that Party, but who fear GOD and work Righteousness, be they of what Party soever.

“ As I often think that Saying of an Antient, (*Clem. Alex.*) that he counted not that Philosophy, which was peculiar to this or that Sect, but whatsoever of Truth was to be found in any of them; so I say of Christianity, it is not that which is appropriate to this or that Party, but whatsoever of fin-

sincere Religion shall be found common to them all. Such will value and love his Favour and Presence, and shall have it; and He will yet have such a People in the World, and I doubt not more numerous than ever.

“ AND as the Bitterness of Christians one towards another chased away his Spirit, his Spirit shall vanquish and drive away all that Bitterness, and consume our other Dross. And as the Apostacy long ago foretold, and of so long Continuance in the Christian Church, hath been begun and continued by constant War against the Spirit of *Christ*, the Restitution and Recovery of the Church, and the Reduction of Christianity to its primitive State, will be by the Victory of the Spirit of *Christ* over that contrary Spirit. Then shall all the Enmity, Pride, Wrathfulness and Cruelty, which have rent the Church of *Christ*, be melted down; and with all their great Impurities, besides Earthliness, Love of this present World, and Prevalence of sensual Lusts, be purged away, and his repairing Work be done in a Way grievous to no one, whereby those that are most absolutely conquered will be most highly pleased; *not by Might or by Power, but by the Spirit of the LORD.*

“ IN the mean Time let us draw nigh to God, and He will draw nigh to us. Let us more study the exercising ourselves to Godliness, and take Heed of turning the Religion of our Closets into spiritless uncomfortable Formalities.

“ TO that blessed and faithful God I commit you; and to the Word of his Grace, which is able to build you up, and give you an Inheritance among them that are sanctified.

“ AND

“ AND as I hope I shall without ceasing remember you in mine, so I hope you will remember too in your Prayers ;

Your sincerely affectionate,

Tho' too unprofitable

Servant in Christ,

JOHN HOWE.

IN the Course of his Travels with this noble Lord, Mr. *Howe* had the Satisfaction of seeing divers noted Places, and conversing freely, not only with a Number of learned *Papists*, but several *Protestant* Divines, both *Lutherans* and *Calvinists*, and making a Variety of Remarks for his own Use: And in the mean Time, he was often not a little affected with the melancholy Tidings of the Advances they were making in *England* towards Popery and Slavery, which he most heartily lamented, as well as the Hardships which his Brethren met with in particular. And not having any Encouragement from the Posture of Affairs to return Home; he at length in the Year 1686, settled in *Utrecht*. He took a House, and resided there for some Time, and had the Earl of *Sutherland* and his Countess, and some *English* Gentlemen, together with his two Nephews Mr. *George* and Mr. *John Hughes*, boarding with him. He took his Turn of Preaching at the *English* Church in that City, with Mr. *Matehew Mead*, Mr. *Woodcock*, and Mr. *Crofs*.

THEY kept frequent Days of solemn Prayer, on Account of the threatening State of Affairs in their
own

own Country: And Mr. *Howe* generally preached on the LORD's-Days in the Evening in his own Family. And there being several *English* Students then at the University, in order to their being fitted for future Usefulness, Mr. *Howe* was pleased to favour some of them with hearing their Orations and Disputations in private, and giving them his particular Instructions and Advice, which some have own'd to have been of no small Advantage to them.

AMONG others by whom he was visited while he continued at *Utrecht*, one was Dr. *Gilbert Burnet*, afterwards Bishop of *Sarum*, who also preach'd in the *English* Church there, and very frankly declared for Occasional Communion with those of different Sentiments. He and Mr. *Howe* had a great deal of free Conversation, upon a Variety of Subjects: And once discoursing of Nonconformity, the Doctor told him, he was apprehensive that it could not subsist long; but that when Mr. *Baxter*, and Dr. *Bates*, and he, and a few more were once laid in their Graves, it would sink and die, and come to Nothing. Mr. *Howe* replied, that must be left to God; though he at the same Time intimated that he had different Apprehensions; and did not reckon it to depend upon Persons, but upon Principle, which when taken up upon Grounds approved upon Search, could not be laid aside by Men of Conscience. The best Way, he said, to put an End to Nonconformity, would be by giving due Liberty under the national Settlement, and laying aside needless Clogs, that would give Occasion to endless Debates. Were this once done, there would be no Room for a conscientious Nonconformity: But that without it, they could expect no other than that as some passed off the Stage, others would rise up and fill their Places, who would act upon the

the same Principles as they had done before them; though he hoped with a due Moderation and Temper towards those of different Sentiments. And the Event has shew'd, that he was herein in the Right.

WHILE Mr. *Howe* continued in *Holland*, the late King *William*, who was at that Time Prince of *Orange*, did him the Honour to admit him several Times into his Presence, and discoursed with him with great Freedom: And he ever after retained a particular Respect for him.

I WELL remember also, that he himself once informed me, of some very private Conversation he had with that Prince, upon his sending for him, not long before his Death. Among other Things, the King then ask'd him a great many Questions about his old Master *Oliver*, as he called Him, and seemed not a little pleased with the Answers that were returned to some of his Questions.

IN 1687 King *James* published his Declaration for Liberty of Conscience, upon which the Dissenters were freed from their Fetters, and were allowed the Freedom of worshipping God in publick, in their own Way. Mr. *Howe's* Flock in *London*, earnestly pressed for his Return to them according to his Promise, and he readily complied.

BUT before he left *Holland*, he thought it proper to wait on the Prince of *Orange*, who received him very graciously. He signified to his Royal Highness, that he was returning for *England*, at the Solicitation of his Friends, who were impatient of his Absence, now he was in a Capacity of publick Service among them. The Prince wished him a good Voyage, and advised him, though he and his Brethren

Brethren made Use of the Liberty granted by King *James*, yet to be very cautious in Addressing; and not to be prevailed with upon any Terms, to fall in with the Measures of the Court, as to taking off the penal Laws and Test, which was the Thing intended, but which would have fatal Consequences; and to use his utmost Influence in order to the restraining others, which he readily promised; and he was as good as his Word.

UPON his Return into his own Country, which was in *May* this Year, he was gladly received by his old Friends and Brethren, and with Joy (tho' not without an aching Heart, considering the apparent Danger of the Publick) returned to the free Exercise of his Ministry. He was thankful for a little Breathing-time afforded, and endeavoured to improve it to the best Purposes, and to preserve himself and others from the Snares that were laid for them.

MEANTIME, the King went on with his Design, and Nothing would satisfy him, but his *Declaration* for *Liberty* must be read in all the Churches. The Bishops meeting together for Consultation, were convinced that their concurring in this Step, and sending the Declaration to all their Clergy, and requiring their reading it publickly to the People, would be an owning *the Dispensing Power*: And therefore they drew up a Petition to his Majesty, in which they desired to be excused. This Petition was called a Libel, and they were sent to the Tower for presenting it.

MR. HOWE being at this Time invited to Dinner by Dr. *Sherlock*, the Master of the Temple, accepted the Invitation, and there were two or three other Clergymen at the Table. After Dinner,

ner, the Discourse ran mostly upon the Danger the Church was at that Time in, of being entirely ruined. The Doctor, freely, but pretty abruptly, asked Mr. *Howe*, what he thought the Dissenters would do, supposing the Preferments of the Church should be made vacant, and an Offer should be made of filling them up out of their Number? And who knows, said he, but Mr. *Howe* may be offered to be *Master of the Temple*? Mr. *Howe* told the Doctor, that these were Things that were altogether uncertain: But that if it should so happen, he could not pretend to answer for the Conduct of the Dissenters, among whom there were several Parties, that acted upon different Principles; that he could answer for none but himself: And that he thought for his Part, if Things should ever come to the Pass he mentioned, he should not baulk an Opportunity of more publick Service, provided it was offered him upon such Terms as he had no just Reason to except against: But then he added, that as for the Emolument thence accruing, he should not be for meddling with that, any otherwise than as an Hand to convey it to the legal Proprietor. Whereupon the Doctor rose up, embraced him, and said, that he had always taken him for that honest Man he now found him to be.

WHEN these Fears were all blown over, and an happy Revolution brought about in 1668, and the Prince of *Orange* was come to St. *James's Palace*, the Dissenting Ministers waited on him in a Body, and were introduced by the Lord's *Devonshire, Wharton, and Wiltshire*; at which Time, Mr. *Howe* in the Name of the rest, made an handsome Speech, to his Majesty.

Soon

SOON after the *Toleration Act* passed, Mr. *Howe* published, *Humble Requests both to Conformists and Dissenters touching their Temper and Behaviour toward each other, upon the lately passed Indulgence.*

It is there moved,

“ 1. THAT we do not over-magnify our Differences, or count them greater than they really are. I speak now (says Mr. *Howe*) of the proper Differences which the Rule it self makes, to which the one Sort conforms, and the other conforms not. Remember that there are Differences on both Parts, *among themselves* incomparably greater than these, by which the one Sort differs from the other. There are Differences in doctrinal Sentiments that are much greater. How unconceivably greater is the Difference between good Men and bad! Between being a Lover of the blessed GOD, the LORD of Heaven and Earth, and an Enemy! A real Subject of *Christ* and of the Devil! Have we not Reason to apprehend there are both of these on each Side? It has been an usual Saying on both Sides, that they were (in Comparison) but little Things we differed about: Let us not unsay it, or suffer an Habit of Mind to slide into us, that consists not with it. Though we must not go against a Judgment of Conscience in the least Thing, yet let us not confound the true Differences of Things, but what are really lesser Things, let them go for such.

“ 2. LET us hereupon carefully abstain from judging each other's State GOD-ward upon these Differences: For hereby we shall both contradict our common Rule, and ourselves. When Men make Conscience of small and doubtful Things on the one Hand and the other, about which they

differ, Blessed GOD, how little Conscience is made of the plainest and most important Rule, not to judge one another for such Differences! *Rom. xiv. 3, 13.* Why, of all the Parts of that Holy Book, is this Chapter only thought no Part of GOD's Word! Or this Precept so variously enforced in this Chapter, and so awfully, Verse 10, 11. *But why dost thou judge thy Brother? Or why dost thou set at Nought thy Brother? We shall all stand before the Judgment-Seat of Christ. For it is written, As I live, saith the LORD, every Knee shall bow to Me, and every Tongue shall confess to Me.* Is it a light Matter to usurp the Throne of Christ, the Judgment-Seat of GOD? Yet how common has it been to say, such an one conforms, he hath Nothing of GOD in him? such an one conforms not; it is not Conscience, but Humour? GOD forgive both. Had they blotted *Rom. xiv.* out of their Bibles? It is plain, by the whole Series of Discourse, that it is the judging of Mens States, and that by such small Matters of Difference, that is the Thing here forbidden. Some few Things contained in this Chapter, as to *receive one another*, (as Christians, or such whom GOD receives) notwithstanding remaining Doubts about small Matters, and not determining such doubted Things in Bar to the Doubter; Verses 1, 2, 3. and *not to lay Stumbling-blocks in each other's Way*, Verse 13. *not to do the doubted Thing with a Mind still unsatisfied*, Ver. 5, 23. *not to censure*, either him that does or forbears; not admitting an hard Thought of him, or less favourable, than *that what such an one does, he does to the LORD*, and *what the other forbears, he forbears to the LORD*, Ver. 6. These few Things, I say, put in Practice, had taken away all Differences, or the Inconvenience of them long ago. And we shall still need them as much as ever.

“ 3. LET

“ 3. LET us not value ourselves upon being of this or that Side of the severing Line. It is *Jewish*, yea *Pharisaical*, to be conceited, and boast ourselves upon Externals, and small Matters, especially if arbitrarily taken up; and is itself an Argument of a light Mind. Though I cannot sincerely be of this or that Way, but I must think myself in the Right, and others in the Wrong that differ from me; yet I ought to consider, this is but a small Thing, a Point compared with the vast Orb of Things needful, and that ought to be known. Perhaps divers that differ from me, are Men of greater and more comprehensive Minds, and have been more employed about greater Matters; and many, in Things of more Importance, have much more of valuable and useful Knowledge than I. Yea, and since these are not Matters of Salvation we differ about, so that any on either Side dare considerately say, he cannot be saved, that is not in these Respects of my Way; he may have more sanctifying Knowledge, more solid Goodness, more Grace and real Sanctity than I; the Course of his Thoughts and Studies having been by Converse and other Accidents led more off from these Things, and perhaps by a good Principle been more deeply engaged about higher Matters: For no Man's Mind is able equally to consider all Things fit to be considered; and greater Things are of themselves more apt to beget holy and good Impressions upon our Spirits, than the minuter and more circumstantial Things, tho' relating to Religion, can be.

“ 4. LET us not despise one another for our differing in these lesser Matters. This is too common, and natural to that Temper that offends against the foregoing Caution. Little spirited Creatures valuing themselves for small Matters,

must consequently have them in Contempt that want what they count their own Excellency. He that hath Nothing wherein he places Worth belonging to him, besides a flaunting Peruke and a laced Suit, must at all Adventures think very meanly of one in a plain Garb. Where we are taught *not to judge*, we are forbidden *to despise* or set at Nought one another upon these little Differences.

“ 5. NOR let us wonder that we differ. We are too apt to think it strange, that such a Man should conform, or such an one not conform. There is some Fault in this, but which proceeds from more faulty Causes. Pride too often, and an Opinion that we understand so well, that a Wrong is done us, if our Judgment be not made a Standard to another Man's. And again, Ignorance of human Nature, or Inconsiderateness rather, how mysterious it is, and how little can be known of it; how secret little Springs there are that move this Engine this Way or that. Have we not frequent Instances in other common Cases, how difficult it is to speak to another Man's Understanding! Speech is too penurious, not expressive enough. Frequently between Men of Sense, much more Time is taken up in explaining each other's Notions, than in proving or disproving them. Nature and our present State, have in some Respects left us open to GOD only, and made us inaccessible to one another. Why then should it be strange to me, that I cannot convey my Thought into another's Mind? It is unchristian to censure, as before, and say, such an one has not my Conscience, therefore he has no Conscience at all: And it is also unreasonable to say, such an one sees not with my Eyes, therefore he is stark blind. Besides, the real Obscurity of the
Matter

Matter is not enough considered. I am very confident an impartial and competent Judge, upon the View of Books, later and more ancient, upon such Subjects, would say, there are few metaphysical Questions disputed with more Subtlety, than the Controversies about Conformity and Non-conformity. Blessed be GOD that Things necessary to the Salvation of Souls, and that are of true Necessity even to the Peace and Order of the Christian Church, are in Comparison so very plain.

“ 6. LET us not be offended with one another, for our different Choice of this or that Way, wherein we find most real Advantage. Our greatest Concern in this World, and which is common to us all, is the bettering of our Spirits, and preparing them for a better World. Let no Man be displeased, (especially of those who agree in all the Substantials of the same holy Religion) that another uses the same Liberty, in chusing the Way most conducing in his Experience to his great End, that he himself also uses, expecting to do it without another Man's Offence.

“ 7. BUT above all, let us with sincere Minds, more earnestly endeavour the promoting the Interest of Religion itself, of true Reformed Christianity, than of this or that Party. Let us long to see the Religion of Christians become simple, primitive, agreeable to its lovely original State; and each in our own Stations contribute thereto all that we are able, labouring that the internal Principle of it may live and flourish in our own Souls, and be to our utmost diffused and spread unto other Men's. And for its Externals, as our Rule will bear, gradually bend towards one common Course, that there may be at length be no divided Parties at all.”

IT seems necessary I should add Somewhat upon another Subject, which also made a great Noise in the latter Part of this good Man's Life, and that is the Business of *Occasional Conformity*.

MR. *Howe* had all along from his first quitting his Church, upon the taking Place of *the Act of Uniformity*, carried himself with great Calmness and Moderation, and had openly declared for this *Occasional Conformity*; and it was the same also as to a Number of his Brethren.

ABOUT this Time he wrote a Letter to a Person of Honour, partly representing the Rise of *Occasional Conformity*, and partly the Sense of the present *Non-conformists*, about their yet continuing Differences from the established Church.

My Lord,

“IT is well known to such as have understood the State of Religion in this Kingdom, since the Beginning of the Reformation, that there have been very different Sentiments about the Degrees of that Reformation itself. Some have judged the Church with us so insufficiently reformed, as to want the very Being of a true Christian Church; and wherewith they therefore thought it unlawful to have any Communion at all. Of whom many thereupon in the several successive Reigns, withdrew themselves into foreign Parts, for the Enjoyment of the Liberty of such Worship, as they judged agreeable to the Word of GOD. There have been also no inconsiderable Numbers, that tho' not entirely satisfied with our Reformation, were less severe in their Judgment concerning the Constitution of the established Church; that is,
did

did not judge its Reformation so defective, that they might not communicate at all with it, nor so compleat, but that they ought to covet a Communion more strictly agreeable to the Holy Scripture; and accordingly apprehended themselves to lie under a two-fold Obligation in Reference hereto.

“ 1. NOT by any Means totally to cut themselves off on the one Hand from the Communion of the established Church, in which they found greater and more momentous Things to be embraced with great Reverence and Complacency, (*viz.* all the true noble Essentials of Christian Religion, not subverted as among the *Romanists* by any contrary Doctrines) than could be pretended to remain the Matter of their Disapprobation.

“ 2. NOR on the other Hand to decline other Communion, which to the Judgment of their Conscience appeared, in some considerable Circumstances, more agreeable to the Christian Rule, and to their Experience more conducing to their spiritual Advantage.

“ WHICH latter Judgment of theirs (whether itself justifiable or no, we are not now considering) hath been with many so fixed and inflexible, that in several successive Reigns, great Numbers of such Persons, who we had no Reason to apprehend had any Thought totally to abandon the established Church, yet thought themselves obliged besides, to seek and procure Opportunities for such other Communion, even with extreme Peril, not only to their Estates, but to their very Lives.

“ THEY could not therefore but think both these Sorts of Communions lawful, *viz.* whereto they might adjoin, but not confine themselves.

“ IT

“ IT is not indeed to be thought that the Judgment and Practice of such Men, can be throughout approved by our Reverend Fathers and Brethren of the established Church, as neither can we pretend it to be so universally by ourselves. But we are remote from any the least Suspicion, that Persons of Christian Temper, can suffer themselves to judge or censure Men of this Sentiment, as being for this single Reason, Men of hypocritical Minds; but that they will rather think it possible their Understandings may be imposed upon, so as this may be the Judgment, in the whole, of a sincere, tho’ misinformed Conscience.

“ FOR when they apprehend this Church, having all the essential Parts of Christian Religion, has not, by adding some disputed Things, that are not pretended to be any Parts of it, thereby unchurch’d itself, but that they may hold Communion with it; yet they do not see that they ought to appropriate their Communion to it, so as to refuse all other Communion, where the same Essentials of Christian Religion are to be found without those Additions.

“ HOWEVER, among those that are not entirely in every Punctilio of this Church, it hath not any so firm Friends, or that are so nearly united in Judgment and Affection with it, as Men of this Sentiment.”

THE last Thing he published, was a Discourse of *Patience*, relating to the Expectation of *future Blessedness*, which came out in 1705. And this was what he now had particular Occasion for. For having employed his Time, Strength and Interest in the most valuable Services, he by this Time was wasted with several Diseases, which he bore with great Patience, and a resigned Submission to the Will

Will of his heavenly Father. He discovered no Fear of Dying, but when his End drew near, was very serene and calm. He seemed indeed sometimes to have been got to Heaven, even before he had laid aside that Mortality, which he had been long expecting to have swallowed up of Life.

It was observed, that in his last Illness, and when he had been declining for some Time, he was once in a most affecting, melting, heavenly Frame at the Communion, and carried out into such a ravishing and transporting Celebration of the Love of *Christ*, that both he himself, and they who communicated with him, were apprehensive he would have expired in that very Service. And though Nature was considerably spent in him, yet was there Somewhat even in the Manner of his Dying that was remarkable, and worthy of Observation.

In his last Sickness, he conversed freely with such as came to visit him; and they were many of all Ranks. Among the rest, *Richard Cromwell*, (who was now grown old, and had lived many Years retired from the World, since the Time when Mr. *Howe* was his Domestick Chaplain) hearing that he was going off the Stage, came to make him a respectful Visit, and take his Farewel of him before he died. There was a great deal of serious Discourse between them. Tears were freely shed on both Sides, and the Parting was very solemn, as I have been informed by one that was present. Many elder and younger Ministers also frequently visited him, and he was very free in Discourse with them, and talked like one of another World, and that had raised Hopes of that Blessedness there, which his Heart had long been set upon.

HAVING

HAVING been very bad one Evening, and being by the next Morning unexpectedly recruited, he was visibly chearful; which being taken Notice of by those that were about him, he said, he was for feeling that he was alive; and yet he was most willing to die, and lay that Clog (as he called his Body) aside. He told his Wife, that though he loved her as well as it was fit for one Creature to love another, yet if it were put to his Choice, whether to die that Moment, or to live that Night, and the living that Night would secure the Continuance of his Life for seven Years to come, he would chuse to die that Moment. Being at last quite worn out, he finished his Course with Joy, *April 2, 1705*, and was translated into the calm and peaceable Regions of the Blessed above, where Nothing but perfect Charity and Serenity reign for ever.

HE was interred in the Parish Church of *St. Alballows, Bread-street*; and his Funeral Sermon was preached *April 8*, by his Fellow-Labourer, *Mr. John Spademan*, from *2 Tim. iii. 14*.

SOMETIME after his Decease, *Mr. George Hughes* of *Canterbury*, wrote to *Dr. George Howe*, the eldest Son of his deceased Uncle, desiring an Account from him of what Manuscripts *Mr. Howe* had left behind him, or any Particularities that were fit to be communicated to one so nearly related to him, and that had so great Value for his Memory. The Doctor returned him an Answer in the following Words:

S I R,

“ I AM extremely concerned that some Time before my honoured Father’s Decease, I was utterly disabled to reap the Advantage myself, and com-

communicate it to Friends of the large Memorials he had collected of the material Passages of his own Life, and of the Times wherein he lived, which he most industriously concealed, 'till his last Illness, when having lost his Speech, which I thought he would not recover, he surprisngly called me to him, and gave me a Key, and ordered me to bring all the Papers, (which were stitced up in a Multitude of small Volumes, and made me solemnly promise him, notwithstanding all my Reluctance, immediately to destroy them, which accordingly I did: He has left me no other of his Writings, but his short Sermon Notes, excepting some Passages in the Frontispiece of the Bible he used in his Study, which I here transmit to you, and know it will be very acceptable.

I am,

Your sincerely affectionate Kinsman,

and humble Servant,

GEORGE HOWE.

THE Transcript from the blank Page in Mr. Howe's Bible, which the foregoing Letter refers to, was in these Words following, which were written with his own Hand.

“ DECEMBER 26, 1689. Quum diu apud me seridè recogitarem, præter certum & indubium assensum rebus fidei adhibendum, necessarium insuper esse vivificum quendam earundem gustum & saporem, ut majori cum vi & efficacia in ipsissima cordis penetralia sese infererent; ibidemque altius infixæ, vitam eo potentiùs regerent; neque aliter

aliter de bono Deum versus statu conclusum iri, siue sanum iudicium posse ratum haberi; cumque pro concione, 2 *Cor.* i. 12. fusiùs tractassẽm, hoc ipso mane ex hujus modi somnio dulcissimo, primò evigilavi: Mirum scilicet a superno Divinæ Majestatis solio celestium radiorum profluvium in apertum meum hiansque pectus, infusum esse videbatur.

“ Sæpùs ab illo insigni die, memorabile illud pignus Divini Favoris, grato animo recolui, atque dulcedinem ejusdem iterum atque iterum degustavi.

“ Quæ autem, *October* 22, 1704, id genus miranda Dei mei benigntate, & suavissima Spiritus Sancti operatione percepti, omnium veborum quæ mihi suppetit copiam, plane superant! Perquam jucundum cordis emolitionem expertus sum, fufis præ gaudio lachrymis, quod Amor Dei per corda diffunderetur, mihiq; speciatim donato in hunc finem spiritu suo.”

FOR the Sake of such Readers as understand not the *Latin* Tongue, I shall add a Translation of these memorable Passages.

“ *DECEMBER* 26, 1689. After I had long seriously and repeatedly thought with myself, that besides a full and undoubted Assent to the Objects of Faith, a vivifying savoury Taste and Relish of them was also necessary, that with stronger Force and more powerful Energy, they might penetrate into the most inward Center of my Heart, and there being most deeply fixed and rooted, govern my Life; and that there could be no other sure Ground whereon to conclude and pass a sound Judgment on my good Estate God-ward; and
after

after I had in my Course of Preaching been largely insisting on 2 Cor. i. 12. *This is my Rejoicing, the Testimony of a good Conscience, &c.* This very Morning I awoke out of a most ravishing and delightful Dream; a wonderful and copious Stream of celestial Rays, from the lofty Throne of the Divine Majesty, seemed to dart into my open and expanded Breast. I have often since with great Complacency reflected on that signal Pledge of special divine Favour vouchsafed to me that noted memorable Day; and have with repeated Pleasure tasted the Delights thereof. But what of the same Kind I sensibly felt through the admirable Bounty of my GOD, and the most pleasant comfortable Influence of the Holy Spirit, on *October 22, 1704*, far surpassed the most expressive Words my Thoughts can suggest. I then experienced an inexpressibly pleasant Melting of Heart, Tears gushing out of mine Eyes, for Joy that GOD should shed abroad his Love abundantly through the Hearts of Men, and that for this very Purpose mine own should be so signally possessed of and by his blessed Spirit."

HIS Introduction to his last Will and Testament is peculiarly solemn, and a noble Confession of his Faith. It runs thus:

"I JOHN HOWE, Minister of the Gospel of *Christ*, in serious Consideration (though through GOD's Mercy in present Health) of my frail and mortal State, and chearfully waiting (blessed be GOD) for a seasonable unfeared Dissolution of this my earthly Tabernacle, and Translation of the inhabiting Spirit, into the merciful Hands of the great GOD, Creator, LORD of Heaven and Earth, whom I have taken to be my GOD, in and with his only begotten Son, *Jesus Christ*, who is also

over all GOD blessed for ever, and my dear and glorious Redeemer and LORD: With and by the Holy Spirit of Grace, my Light, Life, and Joy; relying entirely and alone upon the free and rich Mercy of the Father, vouchsafed on Account of the most invaluable Sacrifice and perfect Righteousness of the Son, applied unto me, according to the Gospel-Covenant, by the Spirit, for the Pardon of the many seriously repented Sins of a very faulty fruitless Life, and the Acceptance of my Person, with my sincere, though weak Desires and Endeavours to do Him Service in this World, especially as my Calling, wherewith He hath graciously honoured me, did more particularly require, in promoting the Welfare and Salvation of the precious Souls of Men."

I KNOW not how to close my Account of this excellent Person without adding Somewhat as to his Character. I am far from thinking Mr. *Spademan* at all exceeded, when he represented him as one, who had received from the Father of Lights, so great a Variety of both Natural and Christian Perfections, that he was not only a shining Light and Ornament of his Age, but an inviting Example of universal Goodness. That GOD gave him an uncommon Skill in the Word of Righteousness; and that he had peculiar Advantages for understanding the Oracles of GOD; a large Fund of natural Endowments, improved by super-added Preparatives unto the Study of the Scripture; a rich Treasure of human Learning, particularly a thorough Knowledge of Pagan Theology, by which he was enabled to descry the Shortness and Mistakes of human Reason, which Faculty he well understood to use in Subordination unto Christian Faith, whose Mysteries he was able to free from the Objections of Cavillers. He took Care to wash the Vessel, that it might be receptive of Divine Communications.

nications. And to these he added unwearied Diligence, Humility and Prayer, which was the Delight and Solace of his whole Life. He unfeignedly sought GOD's Glory, and the Good of the Souls of Men. He was impartial and faithful in reproof of Sin, without Respect of Persons; easy of Access, and condescending to the Lowest; and indeed became all Things to all, that he might gain the more; and ready to assist all the Neccessitous and Distressed, that he had Opportunity of doing Good unto. He was furnished with Fortitude of Mind, able to encounter the most grievous Sufferings; and an eminent Example of truly Christian Patience, under very sharp Afflictions. And he finished his Course with uncommon Joy; and few ever more experienced a Divine Peace and Serenity of Mind, at the nearest Approaches of Death.

As to his Person, he was tall, and exceeding graceful. He had a good Presence, and a piercing but pleasant Eye; and there was that in his Looks and Carriage, that discovered he had Something within that was uncommonly great, and tended to excite Veneration. His intellectual Accomplishments were eminent. He was one of great Abstractedness of Thought, a strong Reasoner, and one that had a very penetrating Judgment, which carried him as deep into a Subject, as most Men that ever handled it. He had bright natural Parts, and they were greatly improved by Study and Experience. He had an admirable Way of thinking upon any Subject that offered; and many Times very surprising Turns in discoursing upon it.

His Ministerial Qualifications were singular. He could preach off-hand with as great Exactness, as many others upon the closest Study. He delivered his Sermons without Notes; though he did

not impose that Method upon others. He had great Copiousness and Fluency in Prayer; and the hearing him discharge that Duty upon particular sudden Emergencies, would have been apt to have made the greatest Admirer of stinted Forms, ashamed of the common Cavils against extemporary Prayer. He was an excellent Casuist, and would clearly solve the greatest Difficulties that Practice was concerned in. And though in his Sermons there was often an uncommon Depth, especially at the Beginning, yet he took Care to become plainer in the Sequel; and before he concluded, generally came with great Pungency Home to the Consciences of Hearers; so that they must be greatly faulty, if they did not come away from hearing him both wiser and better.

HE was one of remarkable Prudence himself, and much valued and commended it in others. It was a common Saying with him, that he was so far from questioning whether Prudence was a Virtue, that he reckoned Imprudence to be a great Vice and Immorality. He was not apt to be sway'd by Interest, nor could any Thing bias his Judgment. And it may be said of him, as is usually said of those of the strongest Reason, the greatest Sagacity, and the noblest Accomplishments, that he was one of great Civility, Candour and Ingenuity.

HE was very courteous to Strangers, or others that came to visit him, and received them with great Decency: And never could be of the Mind of those that reckon Religion and Piety inconsistent with good Breeding.

HE knew how to address himself suitably to the greatest Persons, without the least Mixture of
what

what was mean or servile; and yet was able to condescend to Inferiors: And was very affable to younger Ministers, whom he would use with an easy Freedom, offering them as there was Occasion the kindest Advice.

HE was very like that eminent *German* Divine, *Martin Bucer*, in the Peaceableness of his Temper, and a Willingness to accommodate Differences. He had a truly great Soul, and at the same Time a very cool and moderate Spirit; and was an utter Enemy to that uncharitable and censorious Humour that is visible in so many. He did not (as appears from all his Writings) look upon Religion as a System of Opinions, or a Set of Forms, so much as a Divine Discipline to reform the Heart and Life. In lesser Matters, he could freely give others the Liberty of their own Sentiments; and was as unwilling to impose, as to be imposed upon.

HE seems to have been born into this World, to support generous Principles, a truly Catholick Spirit, and an extensive Charity. He was for carefully concealing or lessening the Failings of others: And in that Respect has admirably exemplified his own Temper in his printed Discourse with Reference to *Charity for other Mens Sins*. But whenever he found Men impetuous in asserting their own Opinions, and peremptory in rejecting the Judgment of others, when they had taken Care to set Things in a due Light, and add a suitable Evidence, it was his Way to answer with Silence.

HE was for having Nothing remain as a Test of Christian Communion, but what has its Foundation as such, in plain Reason or express Revelation.

And to him may those very Words be justly applied, which he used in the Character of Dr. Bates, in his Funeral Sermon for him. *He was for entire Union of all visible Christians, (or Saints or Believers, which in Scripture are equivalent Terms) meaning by Christianity, what is essential thereto, whether doctrinal or practical; as by Humanity we mean what is essential to Man: And by Visibility, the probable Appearance thereof: And for free Communion of all such, of whatsoever Persuasion in extra-essential Matters, if they pleased. And this Design he vigorously pursued as long as there was any Hope; desisting when it appeared hopeless; and resolving to wait 'till GOD should give a Spirit suitable hereto, from an Apprehension that when Principles on all Hands were so easily accommodated, and yet that there was with too many, a remaining insuperable Reluctancy to the Thing itself, GOD must work the Cure, and not Man. Accounting also, in the mean Time, that notwithstanding Misrepresentations, it was better to cast a Mantle over the Failings of Brethren, than be concerned to detect and expose them. Knowing that if we are principally solicitous for the Name of GOD, He will in his own Way and Time take Care of ours.*

IN common Conversation he was many Times very chearful. Some of his sudden Repartees were remarkable. Being at Dinner with some Persons of good Fashion, there was one Gentleman that expatiated with great Freedom in Praise of King *Charles* the First, and made some indecent Reflections upon others. Mr. *Howe* observing he intermixed a great many Oaths with his Discourse, took the Freedom to tell him, that in his humble Opinion he had wholly omitted one very great Excellency which the Prince he had so much extoll'd was so generally owned to have, that he had not known

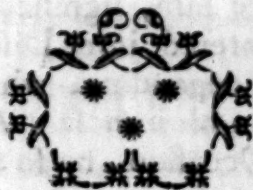
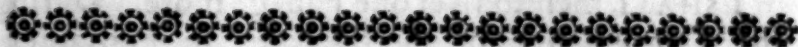
known of any one that had the Face to contest it. The Gentleman seemed not a little pleased to have Mr. *Howe* come in as a Voucher for the Prince he applauded, and was impatient to know what that Excellence was. And when he had pressed for it with Importunity, he at length told him it was this; that he was never heard to swear an Oath in his common Conversation. The Gentleman took the Reproof, and promised to forbear Swearing for the future.

AT another Time, as Mr. *Howe* was walking along, he passed by two Persons of Quality, who were talking freely together, and with great Eagerness; and when he came near them, he heard them damn each other most abominably: Whereupon pulling off his Hat, and saluting them with great Civility, he cried out, I pray GOD *save* you both; which so took with them, that it diverted the Humour they were in, and they joined in returning him Thanks.

I SHALL mention yet one Passage more. During the Continuance of the Debates in Parliament about the Bill against *Occasional Conformity*, Mr. *Howe* walking in St. *James's* Park, passed by a certain noble Lord in a Chair, who sent his Footman to call him. Coming up to him, the Lord very respectfully saluted him, signified he was glad to see him, and entered into Discourse with him upon the Matter depending, which he intimated he had opposed to his utmost. Among other Passages upon that Occasion, he so far forgot himself, as to express himself thus: Damn these Wretches, for they are mad; and are for bringing us all into Confusion. Mr. *Howe*, who was no Stranger to the Lord who thus entertained him, considering his Character, made this Reply: My Lord, it is a
great

great Satisfaction to us, who in all Affairs of this Nature desire to look upwards, that there is a God that governs the World, to whom we can leave the Events of Things : And we are satisfied that He will not fail in due Time of making a suitable Retribution to all, according to their present Carriage. And this great Ruler of the World, my Lord, has among other Things also declared, He will make a Difference between him that sweareth, and him that feareth an Oath. My Lord was struck, and presently replied, Sir, I thank you for your Freedom, and take your Meaning, and shall endeavour to make a good Use of it. Mr. *Howe* in Return said, My Lord, I have a great deal more Reason to thank your Lordship, for saving me the most difficult Part of a Discourse, which is the Application.

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THE
LIVING TEMPLE:

OR, A
DESIGN'D IMPROVEMENT
OF
That NOTION,
THAT A
GOOD MAN
IS THE
TEMPLE of GOD.

IN TWO PARTS.



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LIVING TEMPLE

OR A

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That N O N

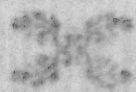
THAT A

GOOD MAN

IS THE

TEMPLE OF GOD.

IN TWO PARTS






T H E

LIVING TEMPLE.

P A R T I.

*Concerning GOD's Existence, and his Conversableness
with Man. Against Atheism, or the Epicurean
Deism.*

C H A P. I.

I.  T is so well known that this Notion
hath long obtained in the World, that
we need not quote Sayings to avouch
it; wherewith not the sacred Writ-
ings only, but others even of *Pagans*
themselves, would plentifully furnish us.

BUT as Authorities are, in a plain Case, need-
less to unprejudiced Minds; so will they be useless to
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the prejudiced, be the Case never so plain. Nor is any Prejudice deeper, or less vincible, than that of profane Minds against Religion. With such, it would, in the present Argument, signify little to tell them what hath been said or thought by others. Not because it is their general Course to be so very circumspect, as never to approve or assent to any Thing, unless upon the most convincing Demonstration; but from their peculiar Dislike of those Things only, that are of this special Import and Tendency. Discourse to them what you will of a Temple, and it will be nauseous and unfavoury; not as being cross to their Reason (which they are as little curious to gratify as any other Sort of Men) but to their Ill-humour, and the disaffected Temper of their Mind; whence also, they do what they can to believe Religion Nothing else but the Effect of timorous Fancy; and a Temple consequently one of the most idle Impertinences in the World.

To these, the Discussion of the Notion we have proposed to consider, will be thought an Endeavour to give Consistency to a Shadow; and if their Reason and Power could as well serve their Purpose as their Anger and Scorn, they would soon tear up the holy Ground on which a Temple is set, and wholly subvert the sacred Frame.

I SPEAK of such as deny the Existence of the ever blessed Deity, or (if they are not arrived to that express and formed Misbelief) whose Hearts are inclined, and ready to determine, even against their mis-giving and more suspicious Minds, *there is no GOD*. And with whom it is so far from being a grateful Sound, that *the Tabernacle of GOD is with Men on Earth*, that they grudge to allow Him a Place in Heaven. At least if they are willing to admit the Existence of any GOD at all, they
say

say to Him, *Depart from us*; and would have Him so confined to Heaven, that He and they may have Nothing to do with one another.

II. THESE content not themselves to encounter this or that Sect, but Mankind; and reckon it too mean, and inglorious an Atchievement, to overturn one Sort of Temple or another; but would down with them all, even to the Ground.

AND they are in Reason, and Justice to pardon the Emulation which they provoke, of vying with them as to the Universality of their Design; and not regret it, if they find there be any, that think it their Duty to wave a While serving the Temple of this or that Party, as less considerable, to defend that one wherein all Men have a common Interest.

SINCE Matters are brought to that Exigency and Hazard, that it seems less necessary to contend about this or that Mode of Religion, as whether there ought to be any at all; what was said of a former Age, could never better agree to any than our own, that none was ever more fruitful of Religions, and barren of Religion, or true Piety. It concerns us to consider, whether the Fertility of those many doth not as well cause, as accompany a Barrenness in this one. And (since the Iniquity of the World hath made that too suitable, which were otherwise unseemly in itself, to speak of a Temple as of a fortified Place, whose own Sacredness ought, ever to have been its sufficient Fortification) it is Time to be aware, lest our forgetful Heat and Zeal, in Defence of this or that Outwork, expose (not to say betray) the main Fortress to Assault and Danger. Whilst it hath long been, by this Means a neglected, forsaken Thing; and is more decayed by Vacancy, and Disuse, than it could ever have been by

the most forcible Battery; so as even to promise the rude Assailant an easy Victory. Who fears to insult over an empty, dispirited, dead Religion! which, alive, and shining in its native Glory (as that Temple doth, which is compacted of lively Stones united to the living Corner Stone) bears with it a Magnificence, and State that would check a profane Look, and dazzle the presumptuous Eye that durst venture to glance at it with Disrespect. The Temple of the living GOD, manifestly animated by his vital Presence, would not only dismay Opposition, but command Veneration also; and be its own both Ornament, and Defence, nor can it be destitute of that Presence, if we ourselves render it not inhospitable, and make not its proper Inhabitant become a Stranger at Home.

IF we preserve in ourselves a Capacity of the Divine Presence, and keep the Temple of GOD in a Posture fit to receive Him; He would then no more forsake it, than the Soul, a sound, and healthy Body, not violated in any healthy Part: But if He forsake it once, it then becomes an exposed, and despised Thing. And as the most impotent, inconsiderable Enemy can securely trample on the dead Body of the greatest Hero, that alive carried Awfulness, and Terror in his Looks; so is the weak spirited Atheist become as bold now, as he was willing before, to make rude Attempts upon the Temple of GOD, when He hath been provoked to leave it, who is its Life, Strength, and Glory.

III. IT would be both an ungrateful and insignificant Labour to discourse of Religion, with Persons that have abjured all Seriousness, and that cannot endure to think. But it wants neither its Use nor Pleasure, to the most composed Minds, and that are most exempt from wavering herein, to view the

the Frame of their Religion, as it aptly, and even naturally rises and grows up from its very Foundations.

To contemplate its first Principles, which they may in the mean Time find no present Cause or Inclination to dispute. They will know how to consider its most fundamental Grounds, not with Doubt, or Suspicion, but with Admiration and Delight; and can, with a calm and silent Pleasure, enjoy, the Repose and Rest of a quiet, and well-assured Mind: Rejoicing and contented to know to themselves, (when others refuse to partake with them in this Joy) and feel all firm and stable under them, whereupon either the Practice, or the Hopes of their Religion depend.

AND there may be also many others, of good and pious Inclinations, that have never yet applyed themselves to consider the principal, and most fundamental Grounds of Religion, so as to be able to give, or discern any tolerable Reason of them. For either the Sluggishness of their own Temper may have indisposed them to any more painful, and laborious Exercise of their Minds, and made them to be content with the easier Course of taking every Thing upon Trust, or they have been unhappily mis-informed, that it consists not with the Reverence due to Religion, to search into the Grounds of it: Yea, and may have laid this for one of its main Grounds, that no Exercise of Reason may have any Place about it. Or perhaps, having never tryed, they apprehend a greater Difficulty in coming to a clear and certain Resolution herein, than indeed there is.

Now such need to be excited to set their own Thoughts a Work this Way, and to be assisted
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herein

herein. They should therefore consider who gave them the Understandings which they fear to use? And can they use them to better Purpose, or with more Gratitude to Him who made them intelligent, and not brute Creatures, than in labouring to know that they may also, by a reasonable Service, worship and adore their Maker? Are they not to use their very Senses about the Matters of Religion? For the invisible Things of GOD, even his eternal Power and Godhead, are clearly seen; and their Faith comes by hearing. But what, are these more Sacred and Divine, and more A-kin to Religion than their Reason and Judgment? Without which also their Sense can be of no Use to them herein? Or is it the best Way of making Use of what GOD has revealed of Himself, not to understand what He hath revealed? It is most true indeed, that when we once come clearly to be informed that GOD hath revealed this or that Thing, we are then readily to subject our feeble Reasonings to his plain Revelation. And it were a most insolent Arrogance, to contend or not yield Him the Cause, tho' Things have to us seemed otherwise. But it were as excusable Negligence, not to make Use of our Understandings to the best Advantage; that we may both know that such a Revelation is Divine, and what it signifies, after we know whence it is.

AND any one that considers, will soon see it very unseasonable, at least, to alledge the written Divine Revelation as the Ground of his Religion, 'till he have gone lower, and fore-known some Things (by and by to be insisted on) as preparatory, and fundamental to the Knowledge of this.

AND because it is obvious to suppose how great an Increase of Strength and Vigour pious Minds may receive hence, how much it may animate them
to

to the Service of the Temple, and contribute to their more chearful Progeſs in a religious Courſe; it will therefore not be beſides our preſent Purpoſe to conſider a While, not in the contentious Way of Diſputation (the Noiſe whereof is as unfuitable to the Temple as that of Axes and Hammers) but of calm and ſober Diſcourſe, the more principal and lowermoſt Grounds upon which the Frame of Religion reſts; and to the Suppoſal whereof the Notion, and Uſe of any ſuch Thing as a Temple in the World do owe themſelves.



CHAP. II.

I. **N**OW the Grounds, more neceſſary to be laid down, and which are ſuppoſed in the moſt general Notion of a Temple, are eſpecially theſe two;

THE Exiſtence of God, and his Converſableness with Men.

FOR no Notion of a Temple can more eaſily occur to any one's Thoughts, or is more agreeable to common Acceptation, than that it is an Habitation wherein God is pleaſed to dwell among Men.

THEREFORE to the Deſignation and Uſe of it, or (which is all one) to the Intention and Exerciſe of Religion, the Belief or Perſuaſion is neceſſary of thoſe two Things, (the ſame which we find made neceſſary on the ſame Account) *That God is, and that He is a Rewarder of them that dili-*

gently seek Him, Heb. xi. 6. as will appear when the Manner and Design of that his Abode with Men, shall be considered.

THESE are the Grounds upon which the sacred Frame of a Temple ought to stand, and without which it must be acknowledged an unsupported, airy Fabrick. And since it were vain to discourse what a Temple is, or whereto the Notion of it may be applied, unless it be well resolved that there is, or ought to be such a Thing; the Strength and Firmness of this its double Ground should be tried and searched.

II. AND though it be not necessary, in a Matter that is so plain, and wherein so much is to be said otherwise; yet it will not be impertinent to consider,

First, WHAT Prescription will signify in the present Case. And

First, FOR the Existence of GOD, we need not labour much to shew how constantly and generally it hath been acknowledged, through the whole World: it being so difficult to produce an uncontroverted Instance, of any that ever denied it, in more ancient Times. For as for them whose Names have been infamous amongst Men heretofore upon that Account, there hath been that said that, at least, wants not Probability for the clearing them of so foul an Imputation; that is, that they were maliciously represented as having denied the Existence of a Deity, because they derided the vulgar Conceits, and poetical Fictions of those Days concerning the Multitude, and ridiculous Attributes of their imaginary Deities.

BUT

BUT whatever the Apprehensions of those few (and some others that are wont to be mentioned) were in this Matter, yet so inconsiderable hath the Dissent been, that, as an ingenious *Pagan* (*Maxim. Tyr. Diff. I.*) writes, “ In so great a Contention and Variety of Opinions, (that is concerning what GOD is) herein you shall see the Law and Reason of every Country to be harmonious and one; that there is one GOD, the King and Father of all—That the many are but the Servants and Co-rulers unto GOD. That herein the Greek and the Barbarian say the same Thing; the Islander and the Inhabitant of the Continent; the Wise and the Foolish. Go to the utmost Bounds of the Ocean, and you find GOD there. But if (says he) in all Times, there have been two or three, an atheistical, vile, senseless Sort of Persons, whose own Eyes and Ears deceive them, and who are maimed in their very Soul, an irrational and sterile Sort, as monstrous Creatures, as a Lion without Courage, an Ox without Horns, or a Bird without Wings; yet, out of those, you shall understand somewhat of GOD. For they know and confess Him, whether they will or no.”

III. YEA, and the Use of a Temple, and the Exercise of Religion (which suppose the second Ground also as well as the first) have been so very common, (though not altogether equally common with the former) that it is the Observation of that famed Moralist, (*Plutarch adversus Colotem*) “ That if one travel the World, it is possible to find Cities without Walls, without Letters, without Kings, without Wealth, without Coin, without Schools and Theatres; but a City without a Temple, or that useth no Worship, or Prayers, no one ever saw. And he believes a City may
“ more

“ more easily be built without a Foundation, (or
 “ Ground to set it on) than any Community of
 “ Men have or keep a Consistency without Re-
 “ ligion.”

IV. AND it is no mean Argument of the Commonness of Religion, that there have been some in the World (and those no Idiots neither) that have accounted it the most constituent, and distinguishing Thing in human Nature. So that the Platonick Jew judgeth Invocation “ of GOD, with Hope to-
 “ wards Him, to be, if we will speak the Truth,
 “ the only genuine Property of Man; and saith,
 “ that only he who is acted by such an Hope, is a
 “ Man, and he that is destitute of this Hope is no
 “ Man;” preferring this Account to the common Definition, that he is a reasonable Creature.

AND a noble Person (*Herbert de Verit.*) of our own says, “ That upon accurate Search, Religion and Faith appear the only ultimate Differences of Man? whereof neither Divine Perfection
 “ is capable, nor brutal Imperfection.” Reason in his Account descending low among the inferiour Creatures. But these agreeing more peculiarly to Man, and so universally, that he affirms, “ There
 “ is no Man well in his Wits, that doth not worship some Deity.”

V. HAVING seen what common Consent may contribute to the establishing of these Principles jointly; we may now apply ourselves to consider and search into each of them severally and apart, Having still this Mark in our Eye, our own Confirmation, in Reference to what is the proper Work of a Temple, Religion, and Conversation with GOD; how little soever any Endeavour in
 this

this Kind may be apt to signify with the other-wise-minded.

VI. AND, first, for the Existence of GOD; that we may regularly make it out to ourselves that he doth exist; and may withall see what the Belief of his Existence will contribute towards the evincing of the Reasonableness of erecting a Temple to Him. It is requisite that we first settle a true Notion of Him in our Minds, what it is that we mean by the Name of GOD; otherwise we know not what we seek, nor when we have found Him.

AND though we must before-hand professedly avow, that we take Him to be such an one as we can never comprehend, that this Knowledge is too excellent for us, or He is more excellent than that we can perfectly know Him; yet it will be sufficient to guide us in our Search after his Existence, if we can give such a Description of his Being as will severally, or together distinguish Him from all Things else. For then we shall be able to call Him by his own Name, and say, this is GOD; whatever his Being may contain more; or whatsoever other Properties may belong to it, beyond what we can as yet compass, in our present Thoughts of Him.

VII. AND such an Account we shall have of what we are enquiring after, if we have the Conception in our Minds of an eternal, uncaused, independent, necessary Being, that hath active Power, Life, Wisdom, Goodness, and every other supportable Excellency, in the highest Perfection originally, in and of itself.

VIII. WE

VIII. WE begin with GOD's Existence. For the evincing whereof we may,

1. BE most assured, that there hath been Somewhat or other from all Eternity, or that looking backward, Somewhat of real Being must be confessed eternal. Let such as have not been used to think of any Thing more than what they could see with their Eyes, and to whom Reasoning only seems difficult because they have not tried what they can do in it, but use their Thoughts a little; and by moving them a few easy Steps, they will soon find themselves as sure of this, as that they see, or hear, or understand, or are any Thing.

FOR being sure that Something now is, (that you see, for Instance, or are Something) you must then acknowledge that certainly either Something always was, or hath ever been, or been from all Eternity; or else you must say, that sometime Nothing was, or that all Being once was not. And so, since you find that Something now is, that there was a Time when any Thing of Being did begin to be, that is, that 'till that Time there was Nothing; but now, at that Time, Somewhat first began to be. For what can be plainer than that, if all Being sometime was not, and now some Being is, every Thing of Being had a Beginning? And thence it would follow that some Being, that is, the first that ever began to be, did of itself start up out of Nothing, or made itself to be, when before Nothing was.

BUT now, do you not plainly see that it is altogether impossible any Thing should do so; that is, when it was as yet Nothing, and when Nothing at all as yet was, that it should make itself, or come into Being of itself? For sure, making
itself

itself is doing Something. But can that which is Nothing do any Thing? Unto all Doing there must be some Doer; wherefore a Thing must be, before it can do any Thing; and therefore it would follow that it was, before it was; or was, and was not, was Something and Nothing at the same Time: Yea, and it was diverse from itself; for a Cause must be a distinct Thing from that which is caused by it; wherefore it is most apparent that some Being hath ever been, or did never begin to be. Whence further,

IX. 2. It is also evident, that some Being was uncaused, or was ever of itself without any Cause; for what never was from another, had never any Cause, since Nothing could be its own Cause. And Somewhat, as appears from what hath been said, never was from another. Or it may be plainly argued thus, that either some Being was uncaused, or all Being was caused; but if all Beings were caused, then some one at least was the Cause of itself; which hath been already shewn impossible.

X. 3. It is hence further evident, that some Being is independent upon any other; that is, whereas it already appears that some Being did never depend upon any other, as a productive Cause, or was not beholden to any other that it might come into Being; it is thereupon equally evident, that it is simply independent, or cannot be beholden to any for its continued Being. For what did never need a productive Cause, doth as little need a sustaining and conserving Cause. And, to make this more plain, either some Being is independent, or all Being is dependent; but there is Nothing, without the Compass of all Being, whereon it may depend; wherefore, to say that

that all Being doth depend, is to say it depends on Nothing, that is, that it depends not; for to depend on Nothing, is not to depend.

It is therefore a manifest Contradiction to say, that all Being doth depend, against which it is no Relief to say that all Beings do circularly depend on one another. For so, however, the whole Circle or Sphere of Being should depend on Nothing, or one at least depend on itself; which negatively taken, is true, and the Thing we contend for, that one, the common Support of all the rest, depends not on any Thing without itself. Whence also it is plainly consequent,

XI. THAT 4. Such a Being is necessary, or doth necessarily exist, that is, that it is of such a Nature as that it could not, or cannot but be. For what is in Being neither by its own Choice, or any other's, is necessarily. But what was not made by itself, (which hath been shewn impossible that any Thing should) nor by any other, (as it hath been proved, Something was not) it is manifest, it neither depended on its own Choice, nor any other's, that it is. And therefore its Existence is not owing to Choice at all, but to the Necessity of its own Nature. Wherefore it is always by a simple, absolute, natural Necessity; being of such a Nature, to which it is altogether repugnant, and impossible ever not to have been, or ever to cease from being.

AND now having gone thus far, and being assured that hitherto we feel the Ground firm under us; that is, having gained a full Certainty that there is an eternal, uncaused, independent, necessary Being, and therefore actually and everlastingly existing;

existing; we may advance one Step further, and with equal Assurance, add,

XII. 5. THAT this eternal, independent, uncaused, necessary Being, is self-active; that is, not such as acts upon itself, but that hath the Power of acting upon other Things, in and of itself, without deriving it from any other. Or at least, that there is such a Being as is eternal, uncaused, having the Power of Action in and of itself.

For either such a Being, as hath been already evinced, is of itself active, or unactive; or either hath the Power of Action of itself, or not. If we will say the latter, let it be considered what we say, and to what Purpose we say it. First, we are to weigh what it is we affirm, when we speak of an eternal, uncaused, independent, necessary Being, that is of itself totally inactive, or destitute of any active Power. If we will say there is some such Thing, we will confess when we have called it Something, it is a very silly, despicable, idle Something, and a Something (if we look upon it alone) as good as Nothing. For there is but little Odds between being Nothing, and being able to do Nothing. Wherefore, by the same Reason that hath constrained us to acknowledge an eternal, uncaused, independent, necessary Being; we are also unavoidably led to acknowledge this Being to be self-active; or such as hath the Power of the Action in and of itself: Or that there is certainly such a Being that is the Cause of all the Things which our Sense tells us are, besides, existent in the World.

XIII. For what else is left us to say or think? Will we think fit to say, that all Things we behold were, as they are, necessarily existent from all Eternity? That were to speak against our own

Eyes, which continually behold the Rise and Fall of living Things, of whatsoever Kind, that can come under their Notice. And it were to speak against the Thing itself, that we say; and to say, and unsay the same Thing in the same Breath. For all the Things we behold are, in some Respect or other, (internal, or external) continually changing; and therefore could never long be beheld as they are. And to say then, they have been continually changing from Eternity, and yet have been necessarily, is unintelligible, and flat Nonsense; for what is necessarily, is always the same; and what is in this or that Posture necessarily, (that is, by an intrinsic, simple and absolute Necessity, which must be here meant) must be ever so. Wherefore to suppose the World in this or that State necessarily, and yet that such a State is changeable; is an impossible, and self-contradicting Supposition.

It is therefore manifest, that there is a necessary self-active Being, the Cause and Author of this perpetually variable Frame of Things. And hence,

XIV. 6. SINCE we can frame no Notion of Life which self-active Power doth not, at least, comprehend, (as upon Trial we shall find that we cannot) it is consequent that this Being is also originally vital, and the Root of all Vitality; such as hath Life in or of itself, and from whence it is propagated to every other living Thing.

AND so as we plainly see that this sensible World did sometime begin to be, it is also evident it took its Beginning from a Being essentially vital, and active, that had itself no Beginning. Nor can we make a Difficulty to conclude that this Being, (which

(which now we have shewn is active, and all Action implies some Power) is,

XV. 7. OF vast and mighty Power, (we will not say infinite, lest we should step too far at once) when we contemplate the Vastness of the Work performed by it; unto which (if we were to make our Estimate by Nothing else) we must, at least, judge this Power to be proportionable. For when our Eyes behold an Effect exceeding the Power of any Cause which they behold, our Mind must step in and supply the Defect of our feeble Sense; so as to make a Judgment there is a Cause we see not, equal to this Effect. As when we behold a great and magnificent Fabrick, and entering in we see not the Master, or any living Thing, besides Mice, and Weasels, we will not think that Mice or Weasels built it. Nor need we, in a Matter so obvious, insist further. But only when our Reason hath made us confess, our further Contemplation should make us admire a Power which is at once both so apparent, and so stupendous.

AND now from what hath been hitherto discoursed, it seems a plain and necessary Consequence, that this World had a Cause diverse from the Matter whereof it is composed.

FOR otherwise Matter that is altogether inactive, must be stated the only Cause and Fountain of all the Action and Motion that is to be found in the whole Universe. Which is a Conceit absurd enough, not only as it opposes the common Judgment of such as have with the greatest Diligence enquired into Things of this Nature, but as being in itself manifestly impossible to be true.



C H A P. III.

I. WE therefore add, that this Being is wise and intelligent, as well as powerful; upon the very View of this World, it will appear so vast Power was guided by equal Wisdom, in the framing of it. No Place of Doubt seems to remain, but that this was an intelligent Cause; and that this World was the Product of Wisdom and Counsel, and not of mere Power alone.

FOR what Imagination can be more grossly absurd, than to suppose this orderly Frame of Things to have been the Result of so mighty a Power, not accompanied by Wisdom and Counsel? That is, (as the Case must now unavoidably be understood) that there is some Being necessarily existent, of an essentially active Nature, of inconceivably vast and mighty Power, destitute of all Understanding and Knowledge, and consequently of any self-moderating Principle; but acting always by the Necessity of its own Nature, and therefore to its very uttermost; that raised up all the alterable Matter of the Universe (to whose Nature it is plainly repugnant to be of itself) out of Nothing; and, by the utmost Exertion of that ungoverned Power, put all the Particles of that Matter into a wild Hurry of impetuous Motion, by which they have been compacted and digested into particular Beings, in that Variety and Order which we now behold. And surely to give this Account of the World's Original, is, as

Cicero

Cicero speaks, not to consider, but to cast Lots what to say. And were as mad a Supposition, "As if one should suppose the one and twenty Letters, formed, (as the same Author elsewhere speaks) in great Numbers, and cast of any careless Fashion together, and that of these loosely shaken out upon the Ground, *Ennius's* Annals should result, so as to be distinctly legible, as now we see them." Nay it were the Supposition of a Thing a thousand-fold more manifestly impossible.

II. AND let them that understand any Thing of the Composition of an human Body, (or indeed of any living Creature) but bethink themselves whether there be not equal Contrivance, at least, appearing in the Composure of that admirable Fabrick, as of any the most admired Machine, or Engine, devised and made by human Skill. If we pitch upon any Thing of known and common Use, suppose a Clock, or Watch, which is no sooner seen than it is acknowledged the Effect of a designing Cause; will we not confess as much of the Body of a Man? Yea, what Comparison is there, when in the Structure of some one single Member, as an Hand, a Foot, an Eye, or Ear, there appears upon a diligent Search, unspeakably greater Curiosity, whether we consider the Variety of Parts, their exquisite Figuration, or their apt Disposition to the distinct Uses these Members serve for, than is to be seen in any Clock or Watch? Concerning which Uses of the several Parts in Man's Body, *Galen* so largely discoursing in seventeen Books, inserts, on the by, this *Epiphonema*, upon the Mention of one particular Instance of our most wise Maker's provident Care: "Unto whom (saith he) I compose these Commentaries (meaning his present Work of unfolding the useful Figuration of the human Body) as certain

H 3

" Hymns

“ Hymns (or Songs of Praise) esteeming true
 “ Piety more to consist in this, that I first may
 “ know, and then declare to others his Wisdom,
 “ Power, Providence and Goodness, than in sacrific-
 “ ing to Him many Hecatombs. — And in
 “ the Ignorance whereof there is greatest Impiety,
 “ rather than in abstaining from Sacrifice. Nor
 “ (as he adds in the Close of that excellent Work)
 “ is the most perfect natural Artifice to be seen in
 “ Man only, but you may find the like industrious
 “ Design and Wisdom of the Author in any living
 “ Creature which you shall please to dissect. And
 “ by how much the less it is, so much the greater
 “ Admiration shall it raise in you, which those
 “ Artists shew that describe some great Thing in
 “ a very small Space; as that Person who lately
 “ engraved *Phaeton* carried in his Chariot, with his
 “ four Horses, upon a little Ring. A most incre-
 “ dible Sight! But there is Nothing, in Matters
 “ of this Nature, more strange than in the Struc-
 “ ture of the Leg of a Flea. (How much more
 “ might it be said of all its inward Parts? There-
 “ fore (as he add) the greatest Commodity of
 “ such a Work accrues not to Physicians, but to
 “ them who are studious of Nature, viz. the
 “ Knowledge of our Maker’s Perfection, and that
 “ it establishes the Principle of the most perfect
 “ Theology, which Theology is much more ex-
 “ cellent than all Medicine.”

It were too great an Undertaking, and beyond
 the designed Limits of this Discourse, (tho’ it would
 be to excellent Purpose, if it could be done in that
 easy, familiar Way, as to be capable of common
 Use) to pursue and trace distinctly the Prints and
 Footsteps of the admirable Wisdom which appears
 in the Structure and Frame of this outer Temple
 (For even our Bodies themselves are said to be the
 Temples

Temples of the Holy Ghost.) And to dwell, a While, in the Contemplation and Discovery of those numerous Instances of apparent Sagacity and Providence which offer themselves to View in every Part of this Fabrick. How most commodiously all Things are ordered in it? With how strangely cautious Circumspection and Foresight, not only destructive, but even vexatious and afflicting Incongruities are avoided and provided against? For Instance: How comes it to pass that the several Parts which we find to be double in our Bodies, are not single only? Is this altogether by Chance? That there are two Eyes, Ears, Nostrils, Hands, Feet? What a miserable shiftless Creature had Man been, if there had only been allowed him one Foot? A seeing, hearing, talking, unmoving Statue? That the Hand is divided into Fingers? Those so conveniently situate, one in so fitly opposite a Posture to the rest?

AND what if some one Pair, or other, of these Parts had been universally wanting? The Hands, the Feet, the Eyes, the Ears? How great a Misery had it inferr'd upon Mankind? And is it only a Casualty that it is not so? That the Back-bone is composed of so many Joints (twenty-four, besides those of that which is the Basis and Sustainer of the Whole) and is not all of a Piece, by which Stooping, or any Motion of the Head or Neck, differs from that of the whole Body, had been altogether impossible. That there is such Variety and Curiosity in the Ways of Joining the Bones together in that and other Parts of the Body. That in some Parts they are joined by mere Adherence of one to another, either with or without an intervening Medium, and both these Ways so diversly. That others are fastened together by proper Jointing, so as to suit and be accompanied with

with Motion, either more obscure or more manifest: And this either by a deeper or more superficial Insertion of one Bone into another, or by a mutual Insertion, and that so different Ways: And that all these should be so exactly accommodated to the several Parts, and Uses to which they belong, and serve. Was all this without Design?

WHO that views the curious Texture of the Eye, can think it was not made on Purpose to see with? and the Ear, upon the like View, for Hearing; when so many Things must concur, that these Actions might be performed by these Organs, and are found to do so? Or who can think that the sundry little Engines belonging to the Eye were not made with Design to move it upwards, downwards, to this Side, or that, or whirl it about, as there should be Occasion; without which Instruments, and their Appendages, no such Motion could have been? Who, that is not stupidly perverse, can think that the sundry inward Parts (which it would require a Volume distinctly to speak of) were not made purposely, by a designing Agent, for the Ends they so aptly and constantly serve? The Want of some one among divers whereof, or but a little misplacing, or if Things had been but a little otherwise than they are, had inferred an Impossibility that such a Creature as Man could have subsisted, or been propagated upon the Face of the Earth.

AND what if there had not been such a Receptacle prepared as the Stomach is, and so formed and placed as it is to receive and digest necessary Nutriment; had not the whole Frame of Man besides been in vain? Or what if the Passage from it downward had not been made somewhat, a little Way, ascending, so as to detain a convenient Time
what

what is received; but that what was taken in, were suddenly transmitted? it is evident the whole Structure had been ruined, as soon as made. What (to instance in what seems so small a Matter) if that little Cover had been wanting, at the Entrance of that Passage thro' which we breathe, (the Depression whereof, by the Weight of what we eat or drink, shuts it, and prevents Meat and Drink from going down that Way) had not unavoidable Suffocation ensued? And who can number the Instances that might be given besides? Now when there is a Concurrence of so many Things absolutely necessary (concerning which the common Saying is as applicable, more frequently wont to be applied to Matters of Morality, *Goodness is from the Concurrence of all Causes; Evil, from any Defect*) each so aptly serving its own proper Use, and all one common End; certainly to say that so manifold, so regular and stated a Subserviency to that End, and the End itself were undesigned, and Things casually fell out thus, is to say we know, or care not what.

We will only before we close this Consideration, concerning the mere Frame of an human Body, offer a Supposition, that the whole external Covering of the Body of a Man were made, instead of Skin and Flesh, of some very transparent Substance, flexible, but clear as very Chrystal, thro' which, and the other more inward (and as transparent) Integuments, or Enfoldings, we could plainly perceive the Situation and Order of all the internal Parts, and how they each of them perform their distinct Offices. If we could discern the continual Motion of the Blood, how it is conveyed, by its proper Conduits, from its first Source and Fountain, partly downwards to the lower In-

trails,

trails, (if rather it ascend not from thence, as at least what afterwards becomes Blood doth) partly upwards to its admirable Elaboratory the Heart, where it is refined, and furnished with fresh vital Spirits, and so transmitted thence by the distinct Vessels prepared for this Purpose; could we perceive the curious Contrivance of those little Doors by which it is let in and out, on this Side and on that; the Order and Course of its Circulation, its most commodious Distribution, by two social Channels, or Conduit-pipes that every where accompany one another throughout the Body. Could we discern the curious Artifice of the Brain, its Ways of Purgation, and were it possible to pry into the secret Chambers and Receptacles of the less, or more pure Spirits there, perceive their manifold Conveyances, and the rare Texture of that Net commonly called the wonderful one. Could we behold the Veins, Arteries and Nerves, all of them arising from their proper and distinct Originals; and their orderly Dispersion, for the most Part by Pairs, and Conjugations, on this Side and that, from the Middle of the Back, with the curiously wrought Branches, which supposing these to appear duly diversified, as so many more dusky Strokes in this transparent Frame, they would be found to make throughout the Whole of it, were every smaller Fibre thus made at once discernable; especially those innumerable Threads into which the spinal Marrow is distributed at the Bottom of the Back: And could we, thro' the same Medium, perceive those numerous little Machines made to serve unto voluntary Motions, (which in the whole Body are computed by some to the Number of 430, or thereabouts, or so many of them as according to the present Supposition could possibly come in View) and discern their Composition,

sition, their various and elegant Figures, round, square, long, triangular, &c. and behold them do their Offices, and see how they ply to and fro, and work in their respective Places, as any Motion is to be performed by them. Were all these Things, I say, thus made liable to an easy and distinct View, who would not admiringly cry out, *How fearfully and wonderfully am I made?* And sure there is no Man sober, who would not, upon such a Sight, pronounce that Man mad that should suppose such a Production to have been a mere undesigned Casualty. The necessarily existent Being is therefore not only of Infinite Power, but likewise of Infinite Wisdom.

III. I ADD, and of equal Goodness; for unto that eternal Being, Goodness also cannot but appertain, together with those other Attributes we have spoken of.

THE Name of Goodness is of a Significancy large enough to comprehend all other Perfections that belong to, or may any Way commend the Will of a Free-Agent. Particularly whatsoever is wont to be signified (as attributable unto God) by the Names of Holiness [as a steady Inclination unto what is intellectually pure, with an Aversion to the Contrary] Justice, as that signifies [an Inclination to deal equally] which is included in the former; yet as more expressly denoting what is more proper to a Governor over others, viz. [a Resolution not to let the Transgression of Laws, made for the Preservation of common Order, pass without due Punishment] Truth, whose Signification also may be wholly contained under those former more general Terms; but more directly contains Sincerity, Unaptness to deceive, and Con-

Constancy to one's Word: For these may properly be stiled good Things in a moral Sense. These are mentioned, as more directly tending to represent to us an amiable Object of Religion; and are referred hither, out of an Unwillingness to multiply, without Necessity, particular Subjects of Discourse.

IN the mean Time, what we principally intend is that the Being, whose Existence we have been endeavouring to evince, is good, as that imports a ready Inclination to communicate to others what may be good to them; creating, first, its own Object, and then issuing forth to it, in Acts of free Beneficence, suitable to the Nature of every Thing created by it. Which tho' it be the Primary, or first Thing carried in the Notion of this Goodness, yet, because that Inclination is not otherwise good than as it consists with Holiness, Justice, and Truth; these therefore may be esteemed, secondarily at least, to belong to it as inseparable Qualifications thereof.

WHEREFORE is it not a merely natural and necessary Emanation we here intend, that prevents any Act or Exercise of Counsel or Design; which would no Way consist with the Liberty of the Divine Will; and would make the Deity as well a necessary Agent, as a necessary Being.

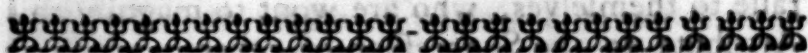
THIS is provided against, by our having first asserted the Wisdom of that Being, whereunto we also attribute Goodness; which guides all the Issues of it, according to those Measures or Rules which the essential Rectitude of the Divine Will gives, or rather is, unto it. Whereby also a Foundation is laid of answering such Cavils, against

against the Divine Goodness, as they are apt to raise to themselves, who are wont to magnify this Attribute to the Suppression of others; which is indeed, in the End, to magnify it to Nothing.

AND such Goodness needs no other Demonstration than the visible Effects we have of it, in the Creation and Conservation of this World; and particularly in his large munificent Bounty and Kindness towards Man; whereof his designing him for his Temple and Residence, will be a full and manifest Proof.

AND of all this, his own self sufficient Fulness leaves it impossible to us to imagine another Reason, than the Delight He takes in dispensing his own free and large Communications. Besides, that when we see some Semblances of this Goodness in the Natures of some Men, they must needs have some Fountain and Original, which can be no other than the common Cause and Author of all Things; in whom, therefore, this Goodness doth first and most perfectly consist.





C H A P. IV.

I. **S**OME Account hath been thus far given of that Being, whereunto we have been designing to assert the Honour of a Temple; each of the Particulars having been severally insisted on, that concur to make up that Notion of this Being which was at first laid down. But because in that fore-mention'd Account of GOD, there was added to the Particulars there enumerated (out of a just Consciousness of human Inability to comprehend every Thing that may possibly belong to Him) this general Supplement, [*That all other supposable Excellencies whatsoever, do in the highest Perfection appertain also originally unto this Being*] it is requisite that somewhat be said concerning this Addition; especially in as much as it comprehends in it some Things (not yet expressly mentioned) which may be thought necessary to the evincing the Reasonableness of Religion, or our Self-dedication as a Temple to Him.

FOR Instance, it may possibly be alledged, that if it were admitted there is Somewhat that is eternal, uncaused, independent, necessarily existent, that is self-active, living, powerful, wise, and good; yet all this will not infer upon us an universal Obligation to Religion, unless it can also be evinced,

I. THAT this Being is every Way sufficient to satisfy all our real Wants, and just Desires.

2. AND

2. AND that this Being is but One, and so that all be at a Certainty where their Religion ought to terminate ; and that the Worship of every Temple must concenter and meet in the same Object.

Now the Eviction of an absolute perfect Being would include each of these, and answer both the Purposes which may seem hitherto not so fully satisfied. It is therefore requisite that we endeavour,

First, To shew that the Being hitherto described is absolutely perfect.

Secondly, To deduce, from the same Grounds, the absolutely Infinity, and the Unity thereof.

II. FOR the former Part of this Undertaking, it must be acknowledged, absolute or universal Perfection cannot be pretended to have been expressed in any, or in all the Works of GOD together. Neither in Number, for ought we know (for as we cannot conceive, nor consequently speak of Divine Perfections, but under the Notion of many, whatsoever their real Identity may be ; so we do not know, but that within the Compass of universal Perfection, there may be some particular ones, of which there is no Footstep in the Creation, and whereof we have never formed any Thought) nor (certainly) in Degree ; for surely the World, and the particular Creatures in it, are not so perfect in Correspondence to those Attributes of its great Architect, which we have mentioned, *viz.* his Power, Wisdom, and Goodness, as He might have made them, if He had pleased : And indeed, to say the World were absolutely, and universally perfect, were to make *that* GOD.

WHEREFORE it must also be acknowledged, that an absolutely perfect Being cannot be immediately demonstrated from its Effects, as where-to they neither do, nor is it within the Capacity of created Nature that they can adequately correspond; therefore, all that can be done for the evincing of the absolute and universal Perfection of God, must be in some other Way or Method of Reasoning.

AND tho' it be acknowledged that it cannot be immediately evidenced from the Creation, yet it is to be hoped that mediately it may; for from thence (as we have seen) a necessary self-originate Being, such as hath been described, is, with the greatest Certainty to be concluded; and from thence, if we attentively consider, we shall be led to an absolutely perfect one. That is, since we have the same Certainty of such a necessary self-originate Being, as we have that there is any Thing existent at all; if we seriously weigh what Kind of Being this must needs be, we shall not be found much to fall short of our present Aim.

HERE therefore let us make a Stand, and more distinctly consider how far we are already advanced; that we may with the better Order and Advantage, make our further Progress.

THESE two Things then are already evident:

[*First*, That there is a necessary Being that hath been eternally of itself, without Dependence upon any Thing, either as a productive or conserving Cause; and, of itself, full of Activity and vital Energy, so as to be a productive and sustaining Cause to other Things.]

[*Sec-*

[*Secondly*, THAT this necessary self-originate, vital, active Being hath vast Power, admirable Wisdom, and most free and large Goodness.]

Now, that we may proceed, what can self-essentiate, underived Power, Wisdom, Goodness be, but most perfect Power, Wisdom, Goodness?

FOR since there can be no Wisdom, Power, or Goodness which is not either original, or derived from thence; who sees not that the former must be the more perfect? yea, and comprehend all the other (as what was from it) in itself? and consequently that it is simply the most perfect? And the Reason will be the same, concerning any other Perfection, the Stamps and Characters whereof we find signed upon the Creatures.

BUT that the Being, unto which these belong, is absolutely and universally perfect in every Kind, must be further evidenced by considering more at large the Notion of such a self-originate necessary Being.

AND in general, this seems manifestly imported in the Notion of the necessary Being, that it have in it (some Way or other) the entire Sum and utmost Fulness of Being; beyond which, or without the Compass whereof, no Perfection is conceivable.

BUT that we may entertain ourselves with some more particular Considerations of this necessary Being, which may evince that general Assertion of its absolute Fulness of Essence; it appears to be such,

III. As is, *first*, at the greatest imaginable Distance from Non-entity; for what can be a greater

than that which is necessarily? Which signifies as much as whereto not to be is utterly impossible. Now an utter Impossibility not to be, or the uttermost Distance from no Being, seems plainly to imply the absolute Plenitude of all Being. We add,

IV. THAT necessary Being is most unmixed or purest Being, without Allay. That is pure which is full of itself. Purity is not here meant in a corporeal Sense, nor in the moral; but as it signifies Simplicity of Essence. Necessary Being imports purest Actuality, which is the ultimate and highest Perfection of Being; for it signifies no remaining Possibility, yet unreplete or not fill'd up, and consequently the fullest Exuberancy and entire Confluence of all Being, as in its Fountain and original Source.

V. MOREOVER, Necessary Being is the Cause and Author of all Being besides. Whatsoever is not necessary, is caused; for not having Being of itself, it must be put into Being by Somewhat else. And inasmuch as there is no middle Sort of Being betwixt necessary and not necessary, and all that is not necessary is caused; it is plain, that which is necessary must be the Cause of all the rest.

WHEREFORE how inexhaustible a Fountain of Life, Being, and all Perfection have we here represented to our Thoughts! from whence this vast Universe is sprung, and is continually springing, and that in the mean Time receiving no Recruits or foreign Supplies, yet suffers no Impairment or Lessening of itself! What is this but absolute All-fulness? And it is so far from arguing any Deficiency, or Mutability in his Nature, that there is this continual

tinual Issue of Power and Virtue from Him, that it demonstrates its high Excellency that this can be without Decay or Mutation.

VI. WE only say further, that this necessary Being is such, to which Nothing can be added; so as that it should be really greater, or better, or more perfect than it was before.

Now what can be supposed to import Fulness of Being, and Perfection more than this [Impossibility of Addition] or that there can be Nothing greater or more perfect?

HAVING dispatched that former Part of this Undertaking, the Eviction of an every Way perfect Being; we shall now need to labour little in the other, *viz.*

VII. *Secondly*, THE more expresse Deduction of the Infiniteness and Unity thereof.

FOR as to the former of these, it is in Effect the same Thing that hath been already proved; since to the fullest Notion of Infiniteness, absolute Perfection seems every Way most fully to correspond; for absolute Perfection includes all conceivable Perfection, leaves Nothing excluded. And what doth most simple Infiniteness import, but to have Nothing for a Boundary, or (which is the same) not to be bounded at all?

WE intend now, principally, Infiniteness extrinsically considered, with Respect to Time and Place, as to be eternal and immense import; but intrinsically, as importing bottomless Profundity of Essence, and the full Confluence of all Kinds and Degrees of Perfection, without Bound or Limit.

VIII. AND

VIII. AND as to the Unity of this Being, the Deduction thereof seems plain and easy, from what hath been already proved, that is, from the absolute Perfection thereof. For though some toil much about this Matter, and others plainly conclude that it is not to be proved at all in a rational Way, but only by Divine Revelation; yet I conceive, they that follow the Method (having proved some necessary self-subsisting Being, the Root and original Spring of all Being and Perfection, actual and possible) of deducing, from thence, the absolute all-comprehending Perfection of such necessary Being, will find their Work as good as done. For Nothing seems more evident, than that there cannot be two (much less more) such Beings, inasmuch as one comprehends in itself all Being and Perfection; for there can be but one All, without which is Nothing. So that one such Being supposed, another can have Nothing remaining to it. Yea so far is it therefore, if we suppose one infinite and absolutely perfect Being, that there can be another independent thereon; that there cannot be the minutest finite Thing imaginable, which that supposed Infinity doth not comprehend, or that can stand apart from it.

WE might, more at large, and with a (much more pompous) Number of Arguments, have shewn, that there can be no more Gods than one; but to such as had rather be informed, than bewildered and lost, clear Proof, that is shorter and more comprehensive, will be more grateful.

NOR doth this Proof of the Unity of the Godhead, any Way impugn the Trinity, which is by Christians believed therein, (and whereof some Heathens, as is known, have not been wholly without some Apprehension) or exclude a sufficient uncreated Ground

Ground of trinal Distinction. As would be seen if that great Difference of Beings necessary and contingent be well stated; and what is by eternal, necessary Emanation of the Divine Nature, be duly distinguished from the arbitrary Products of the Divine Will. And the Matter be thoroughly examined, whether herein be not a sufficient Distinction of that which is uncreated, and that which is created. In this Way it is possible it might be cleared, how a Trinity in the Godhead may be very consistently with the Unity thereof. But that it is, we cannot know but by his telling us so; it being among the many Things of GOD, which are not to be known but by the Spirit of GOD revealing and testifying them, in and according to the Holy Scriptures.



C H A P. V.

I. **A**ND if any one should in the mean Time still remain either doubtful, or apt to cavil, after all that hath been said for Proof of that Being's Existence; I would only add these few Things by Way of Enquiry or Demand:

First, Do they believe, upon Supposition of the Existence of such a Being, that it is possible it may be made known to us in our present State, by Means not unsuitable to the Order and Government of the World, that it doth exist?

It were strange to say, or suppose that a Being of so high Perfection, if He is, cannot make it known that He is, to intelligent Creatures.

If

IF indeed He is, and be the common Cause, Author, and LORD of us, and all Things, (which we do now but suppose, and we may defy Cavil to alledge any Thing that is so much as colourable, against the Possibility of the Supposition) surely He hath done greater Things than the making of it known that He is.

THERE hath been no inconsistent Notion hitherto given of Him, Nothing said concerning Him, but will well admit that it is possible such a Being may be now existent. Yea, we not only can conceive, but we actually have (and cannot but have) some Conception of the several Attributes we have ascribed to Him; so as to apply them (severally) to Somewhat else, if we will not apply them (jointly) to Him. We cannot but admit there is some eternal necessary Being; Somewhat that is of itself active; Somewhat that is powerful, wise, and good. And these Notions have in them no Repugnancy to one another; wherefore it is not impossible they may meet, and agree together in full Perfection: And hence it is manifestly no unapprehensible Thing that such a Being doth exist.

Now supposing it doth exist, and hath been to us the Cause and Author of our Being, hath given us the intelligent Nature which we find ourselves Possessors of, and that very Power whereby we apprehend the Existence of such a Being as He is to be possible, while also his actual Existence is not unapprehensible: Were it not the greatest Madness imaginable to say, that if He doth exist, He cannot make us understand that He doth exist? We will therefore take it for granted, and as a Thing which no Man in his Wits will deny, that upon Supposition such a Being, the Cause and Author of all Things, do exist; He might in some Way or other,
with

with sufficient Evidence, make it known to such Creatures as we, so as to beget in us a rational Certainty that He doth exist.

UPON which Ground we will only reason thus, that there is no possible and fit Way of doing it, which is not liable to as much Exception, as the Evidence we already have; whence it will be consequent, that if the Thing be possible to be fitly done, it is done already; that is, that if we can apprehend how it may be possible such a Being, actually existent, might give us that Evidence of his Existence that should be suitable to our present State, and sufficient to out-weigh all Objections to the contrary, (without which it were not rationally sufficient) and that we can apprehend no possible Way of doing this, which will not be liable to the same or equal Objections, as may be made against the present Means we have for the begetting this Certainty in us: Then we have already sufficient Evidence of this Being's Existence, that is, such as ought to prevail against all Objections.

HERE it is only needful to be considered what Ways can be thought of, which might assure us in this Matter, that we already have not. And what might be objected against them, equally, as against the Means we now have.

II. WILL we say, such a Being, if He did actually exist, might ascertain us of his Existence, by some powerful Impression of that Truth upon our Minds?

WE will not insist what there is of this already, let them consider, who gainsay what they can find of it in their own Minds; and whether they are not engaged, by their atheistical Inclinations, in a
Contention

Contention against themselves, and their more natural Sentiments; from which they find it a Matter of no small Difficulty to be delivered? It was not for Nothing, that even *Epicurus* himself calls this of an existing Deity, a proleptical Notion. But you may say, the Impression might have been simply universal, and so irresistible, as to prevent or over-bear all Doubt.

AND *first*, for the Universality of it: Why may we not suppose it already sufficiently universal? With what Confidence can the few dissenting Atheists, that have professed to be of another Persuasion, put that Value upon themselves, as to reckon their Dissent considerable enough to implead the Universality of this Impression! Or what signify some few Instances of Persons so stupidly foolish, as to give much less Discovery of any rational Faculty than some Beasts?

BESIDES that, your contrary Profession is no sufficient Argument of your contrary Persuasion, much less that you never had any Stamp or Impression of a Deity upon your Minds, or that you have quite razed it out. It is much to be suspected, that you hold not your contrary Persuasion with unshaken Confidence; but that you have those qualmish Fits, which bewray the Impression that you will not confess, and yet cannot utterly de-face.

BUT if in this you had quite won the Day, and were Masters of your Design; were it not pretty to suppose that the common Consent of Mankind would be a good Argument of the Existence of a Deity, except only that it wants your Concurrence! If it were so universal, as to include your Vote and Suffrage, it would then be a firm and solid Argument,

ment, (as no Doubt it is, without you, a stronger one than you can answer) but when you have made a hard Shift to withdraw your Assent, you have undone the Deity, and Religion! Doth this Cause stand and fall with you, unto which you can contribute about as much as the Fly to the Triumph? Was that true before, which now your hard-laboured Dissent hath made false?

AND for the Irresistibleness of this Impression, it is true it would take away all Disposition to oppose; but it may be presumed, this is none of the rational Evidence which you mean, when you admit that some Way or other the Existence of such a Being might be (possibly) made so evident, as to induce a rational Certainty thereof. For to believe such a Thing to be true, only upon a strong Impulse, (how certain soever the Thing be) is not to assent to it upon a foregoing Reason; nor can any, in that Case, tell why they believe it, but that they believe it. You will not sure think any Thing the truer for this only, that such and such believe it with a steady Confidence.

It is true, that the Universality and Naturalness of such a Persuasion, as pointing us to a common Cause thereof, affords the Matter of an Argument; or is a Medium not contemptible, nor capable of Answer, as hath been said before: But to be irresistibly captivated into an Assent, is no Medium at all; but an immediate Persuasion of the Thing itself, without a Reason.

III. THEREFORE must it yet be demanded, what Means that you yet have not, would you think sufficient to put this Matter out of Doubt? Will you say, some Kind of very glorious Apparitions, becoming the Majesty of such an one as this Being

is represented? But if you know how to fancy that such a Thing as the Sun, or other Luminaries, might have been compacted of a certain peculiar Sort of Atoms, coming together of their own Accord, without the Direction of a wise Agent; yea, and consist so long, and hold so strangely regular Motions: How easy would it be to object that, with much more Advantage, against any temporary Apparition?

WOULD dreadful loud Voices proclaiming Him to be, of whose Existence you doubt, have served the Turn? It is likely, if your Fear would have permitted you to use your Wit, you would have had some subtle Invention how, by some odd Ren-counter of angry Atoms, the Air or Clouds might become thus terribly vocal. And when you know already, that they do sometimes salute your Ears with very loud Sounds (as when it thunders) there is little Doubt but your great Wit can devise a Way, how possibly such Sounds might become articulate. And for the Sense and coherent Import of what were spoken, you that are so good at conjecturing how Things might casually happen, would not be long in making a Guess, that might serve that Turn also; except you were grown very dull and barren, and that Fancy that served you to imagine how the whole Frame of the Universe, and the rare Structure of the Bodies of Animals, yea and even the reasonable Soul itself, might be all casual Productions; cannot now devise how, by Chance, a few Words (for you do not say you expect long Orations) might fall out to be Sense, though there were no intelligent Speaker.

BUT would strange and wonderful Effects, that might surprize and amaze you, do the Business? We may challenge you to try your Faculty, and stretch

stretch it to the uttermost; and then tell us, what Imagination you have formed of any Thing more strange and wonderful, than the already extant Frame of Nature, in the Whole, and in the several Parts of it. Will he that hath a While considered the Composition of the World, the exact and orderly Motions of the Sun, Moon, and Stars, the Fabrick of his own Body, and the Powers of his Soul; expect yet a Wonder, to prove to him there is a God?

BUT if that be the Complexion of your Minds, that it is not the Greatness of any Work, but the Novelty and Surprisingness of it, that will convince you; it is not rational Evidence you seek. Nor is it your Reason, but your idle Curiosity you would have gratified; which deserves no more Satisfaction than that fond Wish, *that one might come from the Dead to warn Men on Earth, lest they should come into the Place of Torment.*

AND if such Means as these, that have been mentioned, should be thought necessary; I would ask, are they necessary to every individual Person? so as that no Man shall be esteemed to have had sufficient Means of Conviction, who hath not with his own Eyes beheld some glorious Apparition, or himself heard some such terrible Voice, or been the immediate Witness, or Subject of some prodigious wonderful Work? Or will the once seeing, hearing, or feeling them suffice? Is it not necessary there should be a frequent Repetition and Renewal of those amazing Things, lest the Impression wearing off, there be a Relapse, and a gradual Sliding into an Oblivion of that Being's Existence, whereof they had sometime received a Conviction?

Now if such a continual Iteration of these strange Things were thought necessary, would they not soon cease to be strange? And then if their Strangeness was necessary, by that very Thing wherein their Sufficiency for Conviction is said to consist, they should become useless. Or if by their frequent Variations (which it is possible to suppose) a perpetual Amusement be still kept up in the Minds of Men, and they be always full of Consternation and Wonder; doth this Temper so much besfriend the Exercise of Reason, or contribute to the sober Consideration of Things; as if Men could not be rational, without being half mad? And indeed they might soon become altogether so, by being but a While beset with Objects so full of Terror, as are, by this Supposition, made the necessary Means to convince them of a Deity.

AND were this a fit Means of ruling the World, of preserving Order among Mankind; what Business could then be followed? Who could attend the Affairs of their Callings? Who could either be capable of governing, or of being governed, while all Mens Minds should be wholly taken up, either in the amazed View, or the suspenceful Expectation of Nought else but strange Things?

THIS Course, as our present Condition is, what could it do but craze Mens Understandings, as a too bright and dazzling Light causeth Blindness, or any over-excelling sensible Object destroys the Sense; so that we should soon have Cause to apply the Proverb: *Shut the Windows, that the House may be light.* And might learn to put a Sense, not intolerable, upon those Passages of some mystical Writers, that GOD is to be seen in a *Divine Cloud or Darknes*, as one; and with closed Eyes, as another

another speaks (though what was their Sense I will not pretend to tell.)

WHEREFORE all this being considered, it is likely it would not be insisted upon as necessary to our being persuaded of GOD's Existence, that He should so multiply strange and astonishing Things, as that every Man might be a daily amazed Beholder and Witness of them.

IV. AND if their Frequency be acknowledged not necessary, but indeed wholly inconvenient; more rare Discoveries of Him, in the very Ways we have been speaking of, have not been wanting. What would we think of such an Appearance of GOD as that was upon Mount *Sinai*, when He came down in the Sight of all that great People, wherein the several Things concurred that were above-mentioned!

LET us but suppose such an Appearance, in all the concurrent Circumstances of it, as that is said to have been: That is, we will suppose an equally great Assembly or Multitude of People is gathered together, and a solemn Forewarning is given and proclaimed among them, by appointed Heralds or Officers of State, that on such a prefixed Day, now nigh at Hand, the Divine Majesty and Glory will visibly appear. They are most severely enjoined to prepare themselves, and be in Readiness against that Day; great Care is taken to sanctify the People, and the Place; Bounds are set about the designed Theatre of this great Appearance; all are strictly required to observe their due and awful Distances, and abstain from more audacious Approaches and Gazings, lest that terrible Glory break upon them, and they perish: An irreverent or disrespectful Look, they are told, will be mortal

to them, or a very Touch of any Part of this sacred Inclosure. In the Morning of the appointed Day, there are Thunders, and Lightnings, and a thick Cloud upon the hallowed Mount; the exceeding loud Sound of Trumpet proclaims the LORD's Descent. He descends in Fire, the Flames whereof envelope the trembling Mount, (now floored with a Sapphire Pavement, clear as the Body of Heaven) and ascend into the middle Region, or (as it is expressed) into the Midst or Heart of the Heavens. *The Voice of Words* (a loud and dreadful Voice) audible to all that mighty Assembly, in which were six hundred thousand Men, issues forth from amidst that terrible Glory, pronouncing to them, *I am JEHOVAH, thy GOD.* — And thence proceeding to give them Precepts so plain and clear, so comprehensive and full, so unexceptionably just and righteous, so agreeable to the Nature of Man, and subservient to his Good; that Nothing could be more worthy the great Creator, or more aptly suitable to such a Sort of Creatures.

It is very likely, indeed, that such a Demonstration would leave no Spectator in Doubt, concerning the Existence of GOD; and would puzzle the Philosophy of the most sceptical Atheist to give an Account, otherwise, of the Phænomenon. And if such could devise any Thing that should seem plausible to some half-witted Persons, that were not present, they would have a hard Task of it to quiet the Minds of those that were; or make them believe this was Nothing else but some odd Conjecture of certain fiery Atoms, that, by some strange Accident, happened into this Conflict with one another; or some Illusion of Fancy, by which so great a Multitude were all at once imposed upon: So as that they only seemed to themselves to hear, and see, what they heard and saw not. Nor is it likely

likely they would be very confident of the Truth of their own Conjecture, or be apt to venture much upon it themselves; having been the Eye and Ear-Witnesses of these Things.

BUT is it necessary this Course shall be taken to make the World know there is a GOD? Such an Appearance, indeed, would more powerfully strike Sense; but unto sober and considerate Reason, were it a greater Thing than the making such a World as this? And the disposing this great Variety of particular Beings in it, into so exact and elegant an Order? And the sustaining and preserving it in the same State, through so many Ages? Let the vast and unknown Extent of the whole, the admirable Variety, the elegant Shapes, the regular Motions, the excellent Faculties and Powers of that inconceivable Number of Creatures contained in it, be considered. And is there any Comparison between that temporary, transient, occasional; and this steady, permanent, and universal Discovery of GOD? Nor (supposing the Truth of the History) can it be thought the Design of this Appearance, to these *Hebrews*, was to convince them of the Existence of a Deity, to be worshipped; when, both they had so convincing Evidence thereof many Ways before; and the other Nations, that which they left, and those whither they went, were not without their Religion and Worship, such as it was: But to engage them by so majestick a Representation thereof, to a more exact Observance of his Will, now made known: Though, had there been any Doubt of the former, (as we can hardly suppose they could, before, have more doubted of the Being of a GOD, than that there were Men on Earth) this might collaterally, and besides its chief Intention, be a Means to confirm them concerning that also; but that it was
necessary

necessary for that End, we have no Pretence to imagine.

THE like may be said concerning other Miracles heretofore wrought, that the Intent of them was to justify the Divine Authority of Him who wrought them, to prove Him sent by God; and so countenance the Doctrine or Message delivered by Him: Not that they tended (otherwise than on the By) to prove God's Existence. Much less, was this so amazing an Appearance needful, or intended for that End; and least of all, was it necessary that this should be God's ordinary Way of making it known to Men that He doth exist: So as that, for this Purpose, He should often repeat so terrible Representations of Himself. And how inconvenient it were to mortal Men, as well as unnecessary, the Astonishment wherewith it possessed that People is an Evidence; and their passionate affrighted With thereupon, *Let not God any more speak to us, lest we die.* They apprehended it impossible for them to out-live such another Sight!

AND if that so amazing an Appearance of the Divine Majesty (sometime afforded) were not necessary, but some Way on the By useful, for the confirming that People in the Persuasion of God's Existence; why may it not be useful also for the same Purpose, even now to us? Is it that we think that can be less true now, which was so gloriously evident to be true, four thousand Years ago? Or is it that we can disbelieve or doubt the Truth of the History? What should be the Ground, or Pretence of Doubt?

If it were a Fiction, it is manifest it was feigned by some Person that had the Use of his Understanding, and was not besides himself; as the

the Coherence and Contexture of Parts doth plainly shew.

BUT would any Man not besides himself, designing to gain Credit to a forged Report of a Matter of Fact, ever say there were six hundred thousand Persons present at the doing of it? Would it not rather have been pretended done in a Corner? Or is it imaginable it should never have met with Contradiction? That none of the pretended By-standers should disclaim it, and say, they knew of no such Matter? Especially if it be considered, that the Laws said to be given at that Time, chiefly those which were reported to have been written in the two Tables, were not so favourable to vicious Inclinations, nor that People so scrupulous Observers of them. But that they would have been glad to have had any Thing to pretend, against the Authority of the Legislature. When they discovered, in that and succeeding Time, so violently prone a Propension to Idolatry, and other Wickednesses, directly against the very Letter of that Law; how welcome, a Plea had it been, in their frequent and sometimes almost universal Apostacies, could they have had such a Thing to pretend, that the Law itself that curbed them was a Cheat? But we always find, that though they laboured in some of their Degeneracies, and when they were lapsed into a more corrupted State, to render it more easy to themselves by favourable Interpretations; yet, even in the most corrupt, they never went about to deny or implead its Divine Original; whereof they were ever so religious Assertors, as no People under Heaven could be more. And the awful Apprehension whereof prevailed so far with them, as that Care was taken (as is notoriously known) by those appointed to that Charge, that the very Letters should be numbered of the
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Sacred Writings, lest there should happen any the minutest Alteration in them.

MUCH more might be said, if it were needful, for the evincing the Truth of this particular Piece of History; and it is little to be doubted but any Man, who with impartial Reason considers the Circumstances relating to it, the easily evidenceable Antiquity of the Records whereof this is a Part; the certain Nearness of the Time of writing them, to the Time when this Thing is said to have been done; the great Reputation of the Writer even among *Pagans*; the great Multitude of the alledged Witnesses and Spectators; the No-contradiction ever heard of; the universal Consent and Suffrage of that Nation through all Times to this Day, even when their Practice hath been most contrary to the Laws then given; the securely confident and unsuspicious Reference of later Pieces of Sacred Scripture thereto, (even some Part of the New Testament) as a most known and undoubted Thing; the long Series of Time, through which that People are said to have had extraordinary and sensible Indications of the Divine Presence (which if it had been false, could not in so long a Time but have been evicted of Falshood:) Their miraculous and wonderful Eduction out of *Ægypt* not denied by any, and more obscurely acknowledged by some Heathen Writers; their Conduct through the Wilderness, and Settlement in *Canaan*; their Constitution, and Form of Polity, known for many Ages to have been a Theocracy; their usual Ways of consulting GOD, upon all more important Occasions: Whosoever, I say, shall soberly consider these Things, (and many more might easily occur) will not only from some of them think it highly improbable; but from others of them plainly impossible, that the History of this

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Appearance should have been a contrived Piece of Falshood.

YEA, and tho', as was said, the View of such a Thing, with one's own Eyes, would make a more powerful Impression upon our Imagination; yet, if we speak of rational Evidence (which is quite another Thing) of the Truth of a Matter of Fact that were of this astonishing Nature, I should think it were as much (at least if I were credibly told that so many hundred thousand Persons saw it at once) as if I had been the single unaccompanied Spectator of it myself.

NOT to say that it were apparently, in some Respect, much greater; could we but obtain of ourselves, to distinguish between the pleasing of our Curiosity, and the satisfying of our Reason.

So that upon the Whole, I see not why it may not be concluded, with the greatest Confidence, that both the Existence of a Deity is possible to be certainly known to Men on Earth, in some Way that is suitable to their present State; that there are no Means fitter to be ordinary, than those we already have; and that more extraordinary, additional Confirmations are partly not necessary, and partly not wanting.

V. AGAIN, it may be further demanded (as that which both immediately serve our main Purpose, and may also shew the Reasonableness of what was last said) Is it sufficiently evident to such Subjects of some great Prince, as live remote from the royal Residence, that there is such a one now ruling over them?

To

To say no, is to raze the Foundation of civil Government, and reduce it wholly to domestical, by such a Ruler as may ever be in present View; which yet, is upon such Terms never possible to be preserved also. It is plain, many do firmly enough believe that there is a King reigning over them, who not only never saw the King, but never heard any distinct Account of the Splendor of his Court, the Pomp of his Attendance; or it may be, never saw the Man that had seen the King? And is not all dutiful Obedience wont to be challenged of such, as well as other Subjects? Or would it be thought a reasonable Excuse of Disloyalty, that any such Persons should say they had never seen the King? Or a reasonable Demand, as the Condition of required Subjection, that the Court be kept some Time in their Village, that they might have the Opportunity of beholding at least some more splendid Appearances of that Majesty, which claims Subjection from them? much more would it be deemed unreasonable and insolent, that every Subject should expect to see the Face of the Prince every Day, otherwise they will not obey, nor believe there is any such Person. Whereas it hath been judged rather more expedient to the continuing the Veneration of Majesty (and in a Monarchy of no mean Reputation for Wisdom, and Greatness) that the Prince did very rarely offer himself to the View of the People.

SURELY more ordinary, and remote Discoveries of an existing Prince (the Effects of his Power, and the Influences of his Government) will be reckoned sufficient, even as to many Parts of his Dominions, that possibly through many succeeding Generations, never had other. And yet how unspeakably less sensible, less immediate, less constant, less

less necessary, less numerous are the Effects and Instances of regal human Power and Wisdom, than of the Divine; which latter we behold, which Way soever we look, and feel in every Thing we touch, or have any Sense of; and may reflect upon, in our very Senses themselves, and in all the Parts, and Powers that belong to us. And so certainly, that if we would allow ourselves the Liberty of serious Thoughts, we might soon find it were utterly impossible such Effects should ever have been without that only Cause.

THAT without its Influence, it had never been possible that we could hear, or see, or speak, or think, or live, or be any Thing, nor that any other Thing could ever have been; when as the Effects that serve so justly to endear, and recommend us to civil Government (as Peace, Safety, Order, quiet Possession of our Rights) we cannot but know are not inseparably appropriate, or to be attributed to the Person of this or that particular, and mortal Governor, but may also proceed from another; yea, and the same Benefits may (for some Time at least) be continued without any such Government at all.

IN short, there is unspeakably less Evidence to most People in the World, under civil Government, that there actually is such a Government existent over them, and that they are under Obligation to be subject to it; than there is of the Existence of a Deity, and the (consequent) Reasonableness of Religion. If therefore the ordinary Effects, and Indications of the former be sufficient, why shall not the more certain ordinary Discoveries of the latter be judged sufficient, though the most have not the immediate Notice of any such extra-

ordinary Appearances as those are, which have been before-mentioned?

VII. I DEMAND further, whether it may be thought possible for any one to have a full rational Certainty, that another Person is a reasonable Creature; so as to judge he hath sufficient Ground and Obligation to converse with him, and carry towards him as a Man? Without the Supposition of this, the Foundation of all human Society and civil Conversation is taken away. And what Evidence have we of it, whereunto that which we have of the Being of GOD, will not at least be found equivalent?

WILL we say, that mere human Shape is enough to prove such an one a Man? A Philosopher would deride us. But we will not be so nice, we acknowledge it is, if no Circumstances concur that plainly evince the contrary, so far as to infer upon us an Obligation not to be rude, and uncivil; that we use no Violence, nor carry ourselves abusively towards one, that only thus appears an human Creature. Yea, and to perform any Duty of Justice, or Charity towards him, within our Power, which we owe to Man as a Man.

As suppose we see him wronged, or in Necessity, and can presently right or relieve him; though he do not, or cannot represent to us more of his Case, than our own Eyes inform us of. And shall an Act of Murder be committed upon one, whose true Humanity was not otherwise evident, would not the Offender be justly liable to the common Punishment of that Offence? Nor could he acquit himself of transgressing the Laws of Humanity, if he should only neglect any seasonable Act of Justice, or Mercy towards him.

BUT

BUT if any one were disposed to cavil, how much more might be said, to oppose this single Instance of any one's true Humanity; than can be brought against the entire concurrent Evidence we have of the Existence of GOD? It is here most manifestly just, thus to state the Case, and compare the whole Evidence we have of the latter, with that one of the former; inasmuch as that one alone is apparently enough to oblige us to carry towards such an one as a Man. And if that alone be sufficient to oblige us to Acts of Justice, or Charity towards Man, he is strangely blind that cannot see infinitely more to oblige him to Acts of Piety towards GOD.

BUT if we would take a more strict View of this Parallel, we would state the general, and more obvious Aspect of this World, on the one Hand; and the external Aspect and Shape of a Man, on the other. And should then see the former doth evidence to us an in-dwelling Deity, diffused thro' the whole, and actuating every Part, with incomparable greater Certainty, than the latter doth an in-dwelling reasonable Soul. In which Way we shall find what will aptly serve our present Purpose, though we are far from apprehending any such Union of the blessed GOD with this World, as between the Soul and Body of a Man. It is manifestly possible to our Understandings, that there may be, and (if any History or Testimony of others be worthy to be believed) certain to Experience and Sense, that there often hath been the Appearance of human Shape and Actions, without a real Man. But it is no Way possible, such a World as this should have ever been without a GOD.

THAT there is a World, proves that eternal Being to exist, whom we take to be GOD; suppose

we it as rude an Heap as it first at was, or as we can suppose it, as external Appearance represents to us that Creature which we take to be a Man: But that, as a certain infallible Discovery, necessarily true; this, but a probable and conjectural one, and (though highly probable) not impossible to be false.

AND if we will yet descend to a more particular Enquiry into this Matter, which Way will we be fully ascertained that this supposed Man is truly, and really what he seems to be? This we know not how to go about, without recollecting what is the differencing Notion we have of a Man; that he is *viz.* a reasonable living Creature, or a reasonable Soul, inhabiting and united with a Body. And how do we think to descry that here, which may answer this common Notion we have of a Man? Have we any Way, besides that Discovery which the Acts, or Effects of Reason make of a rational or intelligent Being? We will look more narrowly, *i. e.* unto somewhat else than his external Appearance; and observe the Actions that proceed from a more distinguishing Principle in him; that he reasons, discourses, doth Business, pursues Designs, in short, he talks, and acts as a reasonable Creature; and hence we conclude him to be one, or to have a reasonable Soul in him.

AND have we not the same Way of Procedure in the other Case? Our first View of a World full of Life and Motion, assures us of an eternal active Being, besides it; which we take to be GOD, having now before our Eyes a darker Shadow of Him, only as the external Bulk of the human Body is only the Shadow of a Man. Which, when we behold it stirring and moving, assures us there is somewhat besides that

that grosser Bulk (that of itself could not so move) which we take to be the Soul of Man. Yet as a Principle that can move the Body, makes not up this entire Notion of this Soul; so an eternal active Being, that moves the Matter of the Universe, makes not up the full Notion of God. We are thus far sure, in both Cases, *i. e.* of some Mover distinct from what is moved; but we are not yet sure (by what we hitherto see) what the one or the other is.

BUT as when we have, upon the first Sight, thought it was a reasonable Soul that was acting in the former; or a Man (if will speak according to their Sense, who make the Soul the Man) in order to being sure (as sure as the Case can admit) we have no other Way but to consider what belongs more distinguishingly to the Notion of a Man, or of a reasonable Soul; and observe how Actions and Effects, which we have Opportunity to take Notice of, answer thereto, or serve to discover that. So when we would be sure what the eternal active Being is (which that it is, we are already sure, and) which we have taken to be God, that, I say, we may be sure of that also, we have the same Thing to do.

THAT is, to consider what more peculiarly belongs to the entire Notion of God, and see whether his Works, more narrowly inspected, do not bear as manifest Correspondency to that Notion of God, as the Works and Actions of a Man do to the Notion we have of him. And certainly, we cannot but find they do correspond as much; and that upon a serious View of the Works, and Appearances of God in the World, having diligently observed, the Vastness and Beauty of this Universe,

the Variety, the Multitude, the Order, the exquisite Shapes, and numerous Parts, the admirable and useful Composure of particular Creatures; and especially, the Constitution and Powers of the reasonable Soul of Man, itself: We cannot, surely, if we be not under the Possession of a very voluntary, and obstinate Blindness, and the Power of a most vicious Prejudice, but acknowledge the making, sustaining, and governing such a World, is as worthy of GOD, and as becoming Him, according to the Notion that hath been assigned of Him, as at least the common Actions of ordinary Men are of a Man; or evidence the Doer of them to be an human Creature. Yea, and with this advantageous Difference, that the Actions of a Man evidence an human Creature more uncertainly; and so as it is possible the Matter may be otherwise: But these Works of GOD do with so plain demonstrative Evidence discover Him the Author of them, that it is altogether impossible they could ever otherwise have been done.

Now, if we have as clear Evidence of a Deity, as we can have in a Way not suitable to the Nature and present State of Man; if we have clearer, and more certain Evidence of GOD's Government over the World than most Men have, or can have of the Existence of their secular Rulers; yea, more sure than that there are Men on Earth, and that thence (as far as the Existence of GOD will make towards it) there is a less disputable Ground for religious than civil Conversation: We have no longer Reason to delay the Dedication of a Temple to Him, upon any Pretence of Doubt whether we have an Object of Worship existing, or no.

WHEREFORE, we may also by the Way take Notice how impudent a Thing is Atheism, that by the
same

same poisonous Breath whereby it would blast Religion, it would despoil a Man of his Reason; would blow away the Rights of Princes, and all Foundation of Policy and Government, and destroy all civil Commerce and Conversation out of the World, and yet blushes not at the Attempt of so foul Things.

IN the mean Time, they, upon whom this dreadful Plague is not fallen, may plainly see before them the Object of that Worship which is promoted by a Temple; an existing Deity, a GOD to be worshipped.

UNTO whom we shall yet see further Reason to design, and consecrate a Temple, when we have considered (what comes next to be spoken of) his Conversableness with Men.



C H A P. VI.

I. **N**OR is the Thing here intended less necessary to a Temple, and Religion, than what we have hitherto been discoursing of. For such a Sort of Deity as should shut up itself from all converse with Men, would render a Temple on Earth as vain a Thing, as if there were none at all. It were a Being not to be worshipped, nor with any Propriety to be called GOD, more (in some Respect less) than an Image or Statue.

WE

WE might, with as rational Design, worship for a GOD, what were scarce worthy to be called the Shadow of a Man; as dedicate Temples to a wholly unconvertible Deity: That is, such an one as not only will not vouchsafe to converse with Men; but whose Nature were altogether incapable of such Converse.

FOR that Measure, and Latitude of Sense must be allowed unto the Expression [Conversableness with Men] as that it signifies both Capacity, and Propension to such Converse; that GOD is both by his Nature capable of it, and hath a gracious Inclination of Will thereunto. Yea, and we will add (what is also not without the Compass of our present Theme, nor the Import of this Word whereby we generally express it) that He is not only inclined to converse with Men, but that He actually doth it; as we call Him a conversable Person, that, upon all besitting Occasions, doth freely converse with such as have any Concern with Him.

IT will indeed be necessary to distinguish GOD's Converse with Men, into

THAT which He hath in common with all Men; so as to sustain them in their Beings, and some Way influence their Actions, and

THAT which He more peculiarly hath with good Men.

IT is the former only we have now to consider: Together with his gracious Propension to the latter also.

As the great Apostle, in his Discourse at *Athens*, lays the same Ground for Acquaintance with GOD, that

that He hath given to all Breath, and Being, and all Things; and that He is near and ready (whence they should seek Him, if haply they might feel after Him, and find Him) in order to further Converse.

AND here we shall have little else to do, besides the applying of Principles already asserted to this Purpose.

FROM which Principles it will appear, that He not only can, but that (in the former Sense) He doth converse with Men, and is graciously inclined thereto (in the latter)

II. HAVING proved [that there is an eternal, self-subsisting, independent, necessary Being, of so great Activity, Life, Power, Wisdom, and Goodness, as to have been the Maker of this World] and by this Medium [that we see this World is in Being, which otherwise could never have been, much less such as we see it is] it follows that this great Creator can have Influence upon the Creatures He hath made, in a Way suitable to their Natures.

IT follows, I say, from the same Medium [the present visible Existence of this World, which could not otherwise be now in Being] that He can thus have Influence upon his Creatures, for it is hence manifest that He hath; they depend on Him, and are sustained by Him: Nor could more subsist by themselves, than they could make themselves, or of themselves have sprung out of Nothing.

AND if it were possible they could, being raised up into Being, continue in Being of themselves; yet since our present Question is not concerning what they need, but what God can do; and our

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Adversaries in the present Cause, do not (as hath been noted) upon any other Pretence deny that He doth concern Himself in the Affairs of the Universe, but that He cannot (that is, that it consists not with his Felicity, and He cannot be happy) Is it not plain that He can, with the same Facility, continue the Influence which He at first gave forth? And with as little Prejudice to his Felicity? For if it be necessary to Him to be happy, or impossible not to be so; He must be ever so. His Happiness was not capable of being discontinued, so long as while He made the World, settled the several Orders and Kinds, and formed the first Individuals of every Kind of Creatures.

THEREFORE having done this, and without Diminution to his Happiness, was it a more toilsome Labour to keep Things as they were, than to make them so? If it was (which no Man that understands common Sense would say) surely that blind Thing, which they more blindly call Nature (not being able to tell what the mean by it) and would have be the only Cause of all Things, acting at first to the uttermost, and having no Way to recruit its Vigour, and reinforce itself, its Labour and Business being so much increased, and jaded and grown weary; had given out, and patiently suffered all Things to dissolve, and relapse into the old Chaos long ago. But if the Labour was not greater to continue Things in the State wherein they were made, than to make them; surely a wise, intelligent Deity, which we have proved made them, could as well sustain them, being made, as their brutal Nature do both.

So much then of Intercourse God could have with his Creatures, as his continual Communication of his Influence, to be received by them, amounts

amounts to ; and then Man, not being excluded their Number, must share in this possible Privilege, according to the Capacity of his Nature.

AND inasmuch as we have also proved (more particularly) concerning Man, that he immediately owes the peculiar Excellencies of his intelligent Nature, as such, to GOD only ; it is apparently consequent, that having formed this his more excellent Creature, according to his own more express Likeness, stamped it with the glorious Characters of his living Image, given it a Nature suitable to his own, and thereby made it capable of a rational and intelligent Converse with Him ; He hath it ever in his Power to maintain a continual Converse with this Creature, by agreeable Communications. By letting in upon it, the vital Beams, and Influences of his own Light and Love ; and receiving back the Return of its grateful Acknowledgements.

WHEREIN it is manifest He should do no greater Thing than He hath done ; for who sees not that it is a Matter of no greater Difficulty to converse with, than to make a reasonable Creature ? Or who would not be ashamed to deny, that He who hath been the only Author of the Soul of Man, and of the excellent Powers and Faculties belonging to it, can more easily sustain what He hath made ? And converse with that his Creature, suitably to the Way wherein He hath made it capable of his Converse ?

WHERE TO the Consideration being added of his gracious Nature (manifested in this Creation itself) it is further evident that He is not only able, but apt and ready to converse with Men, in such a Way as shall tend to the improving of their Being,

ing, unto that Blessedness, whereof He hath made them naturally capable: If their own voluntary Alienation, and Aversion to Him, do not obstruct the Way of that Intercourse.

AND even this were sufficient to give Foundation to a Temple, and both afford Encouragement, and infer an Obligation to Religion; altho' no other Perfection had been, or could be demonstrated of the Divine Being, than what is immediately to be collected from his Works, and the Things whereof He hath been the sole Author. For what if no more were possible to be proved, have we not even by thus much, a Representation of an Object sufficiently worthy of our Homage? He that could make, and sustain such a World as this, how inexpressibly doth He surpass in Greatness, the most excellent of all mortal Creatures! to some or other of whom, upon some (merely accidental) Circumstances, we justly esteem ourselves to owe a dutiful Observance.

He that made us, knows us thoroughly, can apply Himself inwardly to us, receive our Addresses and Applications, our Acknowledgments and Adoration; whereunto we should have, even upon these Terms, great and manifest Obligation, although Nothing more of Excellency, and Perfection of our Creator were certainly known to us.

III. BUT it hath been further shewn, that the necessary Being, from whence we sprang, is also an absolutely, and infinitely perfect Being. That necessary Being cannot be less perfect, than to include the entire and inexhaustible Fulness of all Being and Perfection. Therefore the God, to whom this Notion belongs, must be every Way sufficient to All, and be Himself but One; the only

only Source and Fountain of all Life and Being ; the common Basis and Support of the Universe ; the absolute LORD of this great Creation ; and the central Object of the common concurrent Trust, Fear, Love, and other Worship of his intelligent and reasonable Creatures.

AND therefore there remains no other Difficulty in apprehending how He can, without Disturbance to Himself, or Interruption of his own Felicity, intend all the Concernments of his Creatures, apply Himself to them according to their several Exigencies, satisfy their Desires, inspect and govern their Actions and Affairs ; than we have to apprehend a Being absolutely and every Way perfect. Whereof if we cannot have a distinct Apprehension all at once, *i. e.* tho' we cannot comprehend every particular Perfection of GOD in the same Thought (as our Eye cannot behold, at one View, every Part of an over-large Object, unto which however, Part by Part, it may be successively apply'd) we cannot yet in the general apprehend him absolutely perfect ; or such to whom, we are sure, no Perfection is wanting. And can successively contemplate this or that, as we are occasionally led to consider them. And can answer to ourselves Difficulties that occur to us, with this easy, sure, and ever-ready Solution, *that He can do all Things, that Nothing is too hard for Him, that He is full, all sufficient, and every Way perfect.* Whereof we are the more confirmed, that we find we cannot, by the utmost Range of our most enlarged Thoughts, ever reach any Bound or End of that Perfection, which yet we must conclude is necessarily to be attributed to an absolute perfect Being.

IV. THIS general Perfection of his Being, as it modifies all his Attributes, so we shall particularly take Notice that it doth so as to those that have a more direct Influence upon, and tend more fully to evince his Conversableness with Men. As first his Wisdom and Knowledge (for we need not be so curious as at present to distinguish them) must be Omniscience. About which, if any Place were left for rational Doubt, it would be obvious to them to alledge it who are of slower Inclinations towards Religion, and object, that if we be not sure He knows simply all Things so as wisely to consider them, and resolve fitly about them, it will be no little Difficulty to determine which He doth, and which not; we may therefore conclude, that the Knowledge of God is every Way perfect, and being so, extends to all our Concernments: And that Nothing remains, upon that Account, to make us decline applying ourselves to religious Converses with Him, or deny Him the Honour and Entertainment of a Temple: For which we shall yet see further Cause, when we consider next,

V. THAT his Power is also omnipotent. Nor indeed is it enough that He knows our Concernments, except He can also provide effectually about them, and dispose of them to our Advantage. And we cannot doubt but He, who could create us and such a World as this, can do so, even tho' He were supposed not omnipotent: But even *that* itself seems a very unreasonable Supposition, that less than infinite Power should suffice to the Creation of any Thing. For however liable it may be to Controversy, what a second Cause might do herein, being assisted by the infinite Power of the First; it seems altogether unimaginable to us, how, tho' the Power of all Men were

were met in one (which we will easily suppose to be a very vast Power) it could, alone, be sufficient to make the minutest Atom arise, into Being out of Nothing.

THEREFORE when we cannot devise what Finite Power can ever suffice to the doing of that which we are sure is done; what is left us to suppose, but that the Power which did it is simply Infinite: Much more when we consider, not only that Something is actually produced out of Nothing, but do also seriously contemplate the Nature of the Production? Which carries so much of amazing Wonder in it, every where, that even the least and most minute Things might serve for sufficient Instances of the unlimited Greatness of that Power which made them; as would be seen, if we did industriously set ourselves to compare the Effects of Divine Power with those of human Art and Skill. As is the ingenious and pious Observation of Mr. *Hooke*, who upon his viewing, with his Microscope, the Point of a small and very sharp Needle (than which we cannot conceive a smaller Thing laboured by the Hand of Man) takes Notice of sundry Sorts of natural Things, “ that have Points many thousand Times sharper; “ those of the Hairs of Insects, &c. that appear- “ ing broad, irregular and uneven, having Marks “ upon it of the Rudeness and Bungling of Art. “ So unaccurate (saith he) it is in all its Produc- “ tions, even in those that seem most neat; that “ if examined truly, with an Organ more acute “ than that by which they were made, the more “ we see of their Shape, the less Appearance “ will there be of their Beauty: Whereas in the “ Works of Nature, the deepest Discoveries shew “ us the greatest Excellencies. An evident Ar-

“ gument that He that was the Author of these
 “ Things, was no other than omnipotent; being
 “ able to include as great a Variety of Parts, in
 “ the yet smallest discernable Point, as in the va-
 “ ster Bodies (which comparatively are called also
 “ Points) such as the Earth, Sun, or Planets.”
 And I may add, when those appear but Points,
 in Comparison of his so much vaster Work, how
 plainly doth that also argue to us the same Thing?

JOIN herewith the Boundlessness of his Good-
 ness, which upon the same Ground of his abso-
 lute Perfection, must be infinite also (and which
 it is of equal Concernment to us to consider, that
 we may understand He not only can effectually
 provide about our Concernments, but is most gra-
 ciously inclined so to do;) and then, what rati-
 onal Inducement is wanting to Religion, and the
 Dedication of a Temple; if we consider the Joint-
 Encouragement that arises from so unlimited
 Power and Goodness? Or what Man would not
 become entirely devoted to Him, who by the one
 of these, we are assured, *can do all Things*; and
 by the other, *will do what is best*?

NOR therefore is there any Thing immediately
 needful to our present Purpose (the Eviction of
 GOD Conversableness with Men) more than hath
 been already said; that is, there is Nothing else
 to be thought on, that hath any nearer Influence
 thereon. The Things that can be supposed to
 have such Influence, being none else than his
 Power, Knowledge and Goodness; which have
 been particularly evinced from the Creation of the
 World, both to have been in some former Subject,
 and to have all originally met in a necessary Being,
 that alone could be the Creator of it. Which ne-
 cessary

ecessary Being, as it is such, appearing also to be infinite, and absolutely perfect; the Influence of these cannot but the more abundantly appear to be such as can, and may most sufficiently and fully correspond, both in general to the several Exigencies of all Creatures, and more especially to all the real Necessities and reasonable Desires of Man.

LIVING TEMPLE





T H E

LIVING TEMPLE.

P A R T II.

Containing, Animadversions on Spinoza, and a French Writer pretending to confute him. With a Recapitulation of the former Part. And an Account of the Destitution, and Restitution of GOD's Temple among Men.

C H A P. I.

WE have shewn, [*That what is necessarily, or of itself, is an absolutely perfect Being, distinct from all Things else.*]

WHEN we understand so much of GOD, we understand enough to give a Foundation to Religion, and to let us see He ought to have a Temple, and Worship; and another Sort of Temple than is made by Mens Hands, other Worship than
can

can be performed by the Hands of Men; as is clearly argued, and inferred by the Apostle, upon those plain Grounds.

Now when we are arrived thus far, it is reasonable to make Use of the further Help which we may observe the great, and wise, and good God to have most condescendingly, most aptly, and most mercifully afforded us, for our more distinct understanding of his Nature, and our own State; and how we are to behave ourselves towards Him thereupon.

II. TAKING Notice thereof, that there is a written Revelation of Him extant in the World, that bears his Name, and gives itself out to be from Him; if now we look into it, observe the Import and Design of it, compare it with what we before knew of his Nature, and our own; consider what is most obvious to an easy Self-Reflection in our own State and Case, and how exactly this written Revelation agrees to those our former Notices; taking in withal the many Considerations that concur besides, to evidence to us the Divine Original, and Authority thereof: We cannot but have much rational Inducement and Obligation to receive, with all Reverence and Gratitude, this Revelation as from God; and to rely upon it, as a sure and sacred Light sent down from Heaven, to direct us in all our Concernments God-ward.

For finding our own great Need of such an additional Light, and apprehending it sufficiently agreeable to the Divine Goodness to afford it; and expecting it to be such in its Scope and Design, as we find it is. If we further consider it must have had some Author, and perceiving it not easy,

easy, with any plausible Pretence, to affix it to any other than God Himself. If we consider that it could be invented by Men, without some Design or Self-advantage, either in this World, or in the other; and how absurd any such Expectation must be, either from Men here, the Contents thereof being so repugnant to the common Inclinations of Men, as to oblige those that owned them to the severest Sufferings on that Account; or from God hereafter, who could not be expected to reward Forgery, Falshood, and the Usurpation of his Name.

If again, we further observe the positive Attestations, whereby He hath challenged, and owned it as his own; and wherein the Divine Power hath borne Witness to the Divine Truth contained in it, if the Matters of Fact on which all depends, appear not less certain, than that there were Men and Nations in the World that we have not seen, and before we were born.

If we see it not only improbable, but even next to impossible that the Records of those miraculous Attestations should have been forged, and Nations imposed upon thereby; and amongst them many of the wisest Men, in those very Times when the Things recorded were alledged to have been done, and in a Matter wherein their eternal Hope were concerned: We shall, upon the Whole, see Cause to judge, that as it were most absurd to suppose such a Revelation given by God, and no sufficient rational Evidence withal given that it is from Him, (without without which it cannot serve its End, and so would signify Nothing) So that there is Nothing wanting to make up such a sufficient, rational Evidence; unless we would suppose it necessary, that every Man should have a Bible reach'd him

him down by an immediate Hand from Heaven; or that we count not that sufficient Evidence, which ought to satisfy our Reason, if it do not gratify our Fancy and Curiosity too.

It is not fit, here, to say more of the Divine Original of those Holy Writings; nor needful, so much being written already, with so great Clearness on that Subject by many.

THAT therefore being out of Question, what you cannot reason out yourselves, or apprehend from the Reasonings of others, concerning God's Nature, tending to represent Him worthy of a Temple with you; and capable of receiving, and rewarding your sincere, and spiritual Worship: Fetch from that Divine Volume.

FOR you may be sure, though you cannot search Him out unto Perfection; He perfectly understands Himself, and is certainly such as He there tells you He is. And He there reveals Himself to be such, as to whom the Temple, and Worship we here intend, cannot be doubted to be both due, and grateful. Whatever might be (otherwise) Matter of Doubt, is by his express Discovery of Himself, taken away.

III. If it were still a Doubt (after all that had been said) whether the Deity be one only, or manifold; whether the World had one, or many Makers; and so whether there be no Danger of misapplying our Religion, or of mistaking the Object of our Worship: This Word plainly tells us, *There is but one GOD the Father, of whom are all Things,* 1 Cor. viii. 6. *that He is GOD, and there is none else.* Isa. xlv. 21, 22. And that however there be *Three that bear Witness in Heaven, and the*
Stamp

Stamp of whose Name is, in our Baptism, distinctly and solemnly put upon us, Matt. xxviii. 1 John v. yet (as in many other Instances, that may be in some Respect Three, which in some other Respect is but One) without the unnecessary, punctual Declaration, how these are Three, and how but One, it expressly tells us these Three are One.

AND if it be yet a Doubt with us (whether this one GOD be so absolutely and every Way perfect, as to be sufficient for us all; whether He can understand all our Concernments, relieve us in all our Necessities, hear our Prayers, satisfy our Desires, receive our Acknowledgments and Thanksgivings, and take Notice with what Love, and Sincerity they are tendered Him; or, if He can do for us according to our Necessities and reasonable Desires: Whether we have any Ground to believe that He will?

THIS Word of his plainly assures us that He is GOD-all-sufficient, Gen. xvii. 1. that He hath all Fulness in Him.

It often represents Him to us, under the Name of the LORD GOD ALMIGHTY; tells us that He can do every Thing, and that He doth whatsoever it pleaseth Him. It tells us his Understanding is infinite, and particularly assures us, that He searches the Hearts of Men, and tries their Reins; that they cannot think a Thought, or speak a Word, but He understands them afar off, and knows them altogether. That his Eyes are upon all the Ways of Men, that He knows all Things, and therefore knows if they love Him.

AND that we may be fully out of Doubt, how easy it is to Him to do so; we are assured that He

is every where present, that He fills Heaven and Earth, that the Heaven, and Heaven of Heavens cannot contain him; that there is no going from his Spirit, or flying from his Presence; that if one go up to Heaven, He is there; lie down in Hell, He is there; go to the uttermost Part of the Sea, yet there his Hand shall lead, and his Right Hand hold Him.

IV. AND that all Doubt may vanish, concerning his Will and gracious Inclination; how expressly doth He make Himself known by this Name? viz. That He is the LORD, the LORD GOD, merciful, and gracious, long-suffering, and abundant in Goodness, and Truth, Exod. xxxiv. 7. And by the same blessed and inspired Penman, of a Part of these Holy Writings (the beloved Disciple, who lay in the Bosom of his only begotten Son; who also is in the Bosom of the Father and hath declared Him) we are not only told that GOD is Light, whereby the Knowledge, Purity, Simplicity, and Glory of the Divine Being are represented; but also (once and again) that GOD is Love, that we might understand Him as a Being, not of more glorious Excellency in Himself, than of gracious Propensions towards his Creatures.

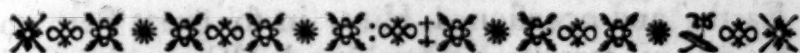
AND lest it should be thought our Meanness should exempt us, and put us beneath his Regard; we are told, He taketh Care for Sparrows, He heareth the Ravens when they cry; and generally, that the *Eyes of all wait upon Him, and He gives them their Meats in Season*, Psalm cxlv. (which even the brute Creatures are emphatically said to seek of GOD, and that He opens his Hand, and satisfies the Desire of every living Thing. Ps. civ.

AND

AND besides what He hath so expressly testified, concerning his own Nature; his favourable Inclinations towards Men might sufficiently be collected, from that very Nature which he hath given to Man: considered in Comparison and Reference to his own. That He made him in his own Image, and that He being the Father of Spirits, hath placed a Spirit in Man, so agreeable to his own Spiritual Nature; and by his own Inspiration given him that Understanding, that the Mind begotten corresponds, by its most natural Frame and Constitution, to the Mind that begot, the *ὁ πατὴρ* (as it was anciently called) his own eternal Mind.

AND that if its own Original be remembered, it turns itself towards Him, seeks his Acquaintance, by an Instinct He hath Himself implanted in it; and cannot rest 'till He have such a Temple erected in it, wherein both He, and it may cohabit together.

By all this, his Aptness to that Converse with Men, which is imported in the Notion of a Temple, doth so far appear, that at least it is evident such Converse cannot fail to ensue, supposing there were Nothing in the Way, that might be a present Obstruction thereto. And it will more appear, when we have considered (since there is somewhat that obstructs this Converse) what He hath done to remove the Obstruction, and how He hath provided, that the Intercourse may be restored, and his Temple be re-settled with Men, upon everlasting Foundations.



CHAP. II.

I. **B**UT so far it is, that there should want Probability of a very inward Commerce between GOD, and Man; that we have Reason to think it rather strange, considering his Nature and our own, it should not have been continual; and that his unbounded, and self-communicative Fulness was not by Him always afforded, and always imbibed and drawn in by so capable, and indigent a Creature. One would wonder what should have discontinued this Intercourse! What can be so apt to give and flow out, as Fulness? What should be apt to receive and take in, as Want and Emptiness? Such a Commerce then as can be supposed between one that is rich and full, and them that are poor and necessitous, one would think should never have failed. So a fabulous Dream may be insignificant, and not uninstruative, touching the Reason and Way of Commerce between GOD, and Creature.

WE are therefore put upon a new Enquiry, and need no longer spend ourselves in anxious Thoughts, can there be any Converse between GOD and Men? We may rather say, how can it not be? Or, how strange is it there is not more! That He hath not a Temple in every human Breast, replenished with his vital Presence! There are Nothing but Ruins, and Desolation to be found, where one would expect a Fabrick worthy of GOD, and an in-dwelling Deity! This must, therefore,

be the Subject of our Thoughts a While, what hath rendered the blessed God so much a Stranger on Earth, and occasioned Him, in so great Part, to forsake his terrestrial Dwelling? Whence we shall have the Advantage (seeing how just Cause there was on his Part, for this deplorable Distance) to adore the Grace that returns Him to us, and inclined Him to take that strange Course, which we find He did, to repair his forlorn Temple; and fill this desolate and forsaken World with the joyful Sound of those glad Tidings, the Tabernacle of God is with Men.

II. We shall find He is no further a Stranger in this World, than we have made, and continued Him so. No farther an Home-dweller in it, than by an admirable Contrivance of Wisdom, and Love, that will be the eternal Wonder of the other World, He hath made Way for Himself.

WHEREBY his Propension towards Men, prevailing against so great an Obstruction, do even now appear at once both evident, and marvellous; and ought to be not only the Matter of our Belief, but Admiration.

WHEREFORE our Discourse must here proceed by these Steps, to shew,

1. THAT Mankind hath universally revolted, and been in a State of Apostacy from God.
2. THAT, hereby, the Temple of God in Man hath been, generally, made waste and desolate.

3. THAT

3. THAT He hath laid both the new Foundations, and the Platform of his present Temple, in *Immanuel*, GOD with us; who rebuilds, beautifies, furnishes, inhabits it, and orders all the Concernments of it.

III. 1st. THE *first* we little need to labour in, every Man's own Reflection, upon the vitiated Powers of his own Soul, would soon as to himself put the Matter out of Doubt; whence each one's Testimony, concerning his own Case, would amount to an universal Testimony.

No Man that takes a View of his own dark and blinded Mind, his slow and dull Apprehension, his uncertain staggering Judgment, roving Conjectures, feeble and mistaken Reasonings about Matters that concern him most; ill Inclinations, Propension to what is unlawful to him, and destructive, Aversion to his truest Interest and best Good, Irresolution, drowsy Sloth, exorbitant and ravenous Appetites and Desires, impotent, and self-vexing Passions; can think human Nature, in him, is in its primitive Integrity, and so pure as when it first issued from its pure Original.

By such Reflection, every Man may perceive his own ill Case, in these and many more such Respects; and by observing the Complaints of the most serious, and such as have seemed most to study themselves, collect it is generally so with others also.

IV. THEY that have read the Sacred Volume, cannot be ignorant, that all Flesh have corrupted their Way; that the Great GOD (looking down from Heaven upon the Children of Men, to see if there were any that did understand, that did seek

GOD) hath only the unpleasing Prospect before his Eyes, even of an universal Depravation and Defection, that every one of them is gone back, they are altogether become filthy, there is none that doth Good, no not one ? that all have sinned, and come short of the Glory of GOD ; that this World lieth in Wickedness.

AND that this was not the first State of Man, but that he is degenerated into it, from a former and better State ; that GOD made him upright, but that he is become otherwise, by his own many Inventions. That by trying Conclusions, to better a State already truly good, he brought himself into this woful Plight ; and by aiming at somewhat above, sunk so far beneath himself, into that Gulph of Impurity and Misery, that is now become to him as his own Element, and natural State.

YEA, and the Matter hath that Evidence, that many of them who, for ought we know, never conversed with those sacred Records, have no less clearly discovered their Sense of the present evil State of Man, than their Ignorance of the Original of that Evil ; though some of them carefully acquitting GOD of it.

WE find their Complaints of the Malignity of Ignorance, surrounding all the Earth, and that corrupts the Soul shut up in the Body. That as a Garment, and Web enwraps the Minds of Men, that they cannot look to Him, whose Pleasure it is to be known ; and who is not to be heard with Ears, nor seen with Eyes, or expressed by Words. That 'till it be rent in Pieces, they have upon them the Bond of Corruption, the dark Coverture, the living Death, the sensible Carcass, a
moving

moving Sepulchre, which they carry about with them.

WE find Complaints, that by Bonds and Chains our Mind is held from our Infancy.

OF certain mean and debasing Passions, that fasten and even nail the Soul to the Body.

OF much greater Evils, and more grievous than the most painful bodily Diseases, Gouts, Stranguries, Dysenteries, and Myriads of the like; viz. all Manner of Sins, Wickednesses, Transgressions, Ungodlinesses, which we have to lament as the Maladies, or Disaffections of our Soul.

OF certain old or inveterate Spots, that are by all Means to be washed and purged out.

THAT there are certain Principles of Viciousness, as Pleasures, Grievs, Lusts, Fears, enkindled from the Body, but mixed with the Soul, and that absurdly bear Rule over it.

AND the Naturalness of these is more than intimated, while they are said to be rather from Parents, and our first Elements, than ourselves. Or rather to be imputed (as is elsewhere said) to those that plant, than those who are planted.

WHENCE also Vice is said to be involuntary (being rooted in our Natures) That whosoever are vicious, become so from such Things as do even prevent our Choice, and that all Men do more Evil than Good, beginning even from their very Childhood.

AND even from hence that Virtue is voluntary, Vice is, by another, concluded to be involuntary.

FOR who can willingly, in the most lovely, and most noble Part of himself, chuse that which is the greatest of all Evils? Esteeming vitious Inclination the most repugnant Thing to Liberty (as it is indeed in the moral Sense) and the greatest Slavery.

WHEREUPON, another enquiring, since God doth Nothing but what is good, whence Evils should come, resolves that whatsoever is good is from Heaven, but all Evil from our self-natural Vileness. And another speaks of an Evil adhering to our Being, and not only acquired, but even connatural to us. Yea, and this Evil is said to be the very Death of the Soul.

THE Sadness of the common Case of Man, in this Respect, hath been therefore emblematically represented by a Portion of Error, and Ignorance, presented to every one at their first coming into the World, and whereof, it is said, all do drink more or less; a Woman called Imposture, accompanied by other Harlots, Opinion, Lust, Pleasure, &c. seizing and leading away every one.

AND hence are bitter Complaints and Accusations poured forth even against Nature itself, as being a mere Force and War, and having Nothing pure or sincere in it, but having its Course amidst many unrighteous Passions; yea, and its Rise and first Production is lamented as founded in Unrighteousness; the discontentful Resentments whereof have made some not spare to censure our very Make and Frame, the uniting of an immortal Thing

Thing to a mortal in the Composition of Man, as a Kind of Distortion of Nature; that the Thing produced should be made to delight in having Parts so unnaturally pulled, and drawn together.

V. So that some of the *Ethnick* Philosophers have been so far from denying a Corruption and Depravation of Nature in Man, that they have overstrained the Matter, and thought vicious Inclination more deeply natural than indeed it is; and so taxed and blamed Nature, in the Case of Man, as to reflect on the blessed Author of Nature Himself. Whereto the known Principles of the Sect of the *Stoicks* do too plainly tend, who give in so vast a Catalogue of the Diseases and Distempers of the Mind of Man; taking every Thing into the Account that hath the least of Perturbation in it, without excepting so much as Mercy itself, or Pity towards them that suffer unjustly; and yet seem to subject all Things to Fate, and natural Necessity, whereby all the Evils would be rejected upon the Holy GOD, as the original Cause.

WHENCE, therefore, some that were more sober, have made it their Business to vindicate GOD from so horrid an Imputation; and one of much Note animadvertes upon the Mistakes of such as seemed so to charge Him, sharply blaming them for such an Intimation.

SOME do, with great Reverence of the Divine Majesty, confess the Rise of all this Evil, to be from Man himself, viz. even that Sort of Evil, which is called by the Name of Wickedness, is said to be from an innate Principle, which the arbitrary Power of a Man's own Soul hatcheth and fosters, and the Fault is his who admits it; but GOD is faultless: That GOD did place the Soul
over.

over a terrene Body, as a Charioteer over a Chariot, which it might govern or neglect.

THE *Platonists* seem often to attribute vicious Inclination to the Soul's being united with the Body, (as supposing it to have existed pure and sinless before); yet even they appear also not to have thought it impossible an human Soul should, sometime, have been in an earthly Body without Sin. For their renowned Leader discourses at large of a former incorrupt State of Man in the Body, (a golden Age as others call it) and of a Defection or Apostacy from it; which State, though his *Ægyptian* Tradition misinformed him about the Continuance of it, he excellently describes, (as also Man's declining from it) telling us, that "then GOD familiarly conversed with Men, taking Care of them as a Shepherd of his Flock: That He was chiefly intent upon the Government of their Minds: That (as he afterwards says in another Part of that Discourse) while the GOD-like Nature continued in sufficient Vigour with them, they were obedient to Laws, and behaved themselves friendly towards that Divine Thing that was akin to them. Then they possessed Thoughts that were true, and altogether great; using Meekness and Prudence in Reference to their own Conditions, and one another: That they disregarded all Things in Comparison of Virtue: They easily bore a prosperous Condition, esteeming all outward Things little: They were not intoxicated with sensual Delights; but sober, and quick-sighted, and all Things increased upon them through their mutual Love and Virtue. But they growing at length into a too great Love of terrene Things — and that Participation which they had of GOD decaying, and being variously intermingled with much deadly Evil, and a Kind of human Custom or Course of

Living

Living (as elsewhere he expresses sinful Corruption) prevailing among them, and they not able to bear a prosperous Condition, came to Shame and Ruin with it; having lost the loveliest of their most precious Things."

VI. NOR, if we consider, can it be so much as imaginable to us, that the present State of Man is his primitive State, or that he is now such as he was at first made. For neither is it conceivable the blessed God should have made a Creature with an Aversion to the only important Ends, whereof it is naturally capable; or particularly, that He created Man with a Disaffection to Himself; or, that ever He, at first, designed a Being of so high Excellency as the Spirit of Man, to drudge so meanly, and be so basely servile to terrene Inclinations; or that, since there are manifestly Powers in him of a superior and inferior Sort, the meaner should have been, by original Institution, framed to command, and the more noble and excellent only to obey; as now every one that observes, may see the common Case with Man is.

AND how far he is swerved from what he was, is easily conjecturable, by comparing him with the Measures which shew what he should be. For it cannot be conceived for what End Laws were ever given him, if, at least, we allow them not the Measures of his primitive Capacity, or deny him ever to have been in a Possibility to obey. Could they be intended for his Government, if Conformity to them were against or above his Nature? Or were they only for his Condemnation? Or for that, if he was never capable of obeying them?

How inconsistent were it with the Goodness of the Blessed God, that the Condemnation of his
his

his Creatures should be the first Design of his giving them Laws; and with his Justice, to make his Laws the Rule of Punishment, to whom they could never be the Rule of Obedience; or with his Wisdom, to frame a System of Laws, that should never serve for either Purpose, and so be upon the whole useful for Nothing? The common Reason of Mankind teacheth us to estimate the Wisdom and Equity of Law-givers, by the Suitableness of their Constitutions to the Genius and Temper of the People for whom they are made; and we commonly reckon Nothing can more expose Government, than the imposing of Constitutions, which are never likely to obtain. How much more incongruous must it be esteemed, to enjoin such as never possibly could! Prudent Legislators, and studious of the common Good, would be shy to impose upon Men, under their Power, against their Genius, and common Usages, neither alterable easily, nor to any Advantage.

MUCH more absurd were it, with great Solemnity, and weighty Sanctions, to enact Statutes for brute Creatures! And wherein were it more to purpose to prescribe unto Men strict Rules of Piety and Virtue, than to Beasts or Trees, if the former had not been capable of observing them, as the latter were not?

WE insist not on the written Precepts in the Sacred Volume, (where we have also the History of Man's Creation and Fall) but let the Law be considered which is written in Mens Hearts; the *lex nata* (in the *Ethnick* Language) which the eternal Law-giving Mind hath created in our Soul; and how evidently doth that Law convince, that we neither are nor do what we should? How gross and numerous Deformities do we daily behold, by that shattered

rered and broken Glafs? How many Things which we difapprove, or certainly would, if we difcuffed the Matter with ourfelves? How frequent Buffetings are many, when they reflect, constrained to fuffer at their own Hands; even wherein (not having another Law) they *are only a Law to themfelves*, Rom. ii. and have only their own Thoughts, either *their Excufers or Accufers?*

AND what doth that fignify but a Lapse, and Recess from their original State; the broken imperfect Memorials whereof are a ftanding Testimony againft their prefent Courfe; their Notions of Right and Wrong, remonft rating againft their vicious Inclinations and Ways? For would they ever reprove themfelves for what was not poffible to be otherwife? Or was Man created a mere Piece of Self-contradiction? Or with a Nature made up of Repugnancies, and perpetually at War with itfelf? *This I fhould do, but that which is clean contrary I have a Mind to;* were thefe ever like to be Impreffions, both figned upon him by the fame Hand? Nothing is plainer, therefore, than that he is corrupted from his primitive Integrity, and become a depraved and degenerate Thing.

VII. 2. WE go on then, in the next Place, to fhew, That by this Degeneracy the Temple of the living God, among Men, became wafte and defolate; uninhabitable, or unfit for his bleffed Prefence; and, thereupon, deferted and forfaken of it. And (becaufe in Breaches and Difagreements Man hath the firft Hand and Part) we fhall therefore treat,

First,

First, OF the Unaptness of Man, in his State of Apostacy, to entertain the Divine Presence, or be any longer God's Temple.

Secondly, OF the Blessed God's absenting Himself, and Estrangement from Him hereupon.

First, THAT the Spirit of Man, by his having apostatized, became unfit to answer the Purposes of a Temple, will too plainly appear by considering the Nature of that Apostacy; which what was it, but a severing himself from God, a Recess and Separation? Not in Respect of Place, (which was impossible) but the Temper of his Mind and Spirit; not by a local Removal, but by Unsuitableness and Disaffection, departing in Heart from the living God.

It is true indeed, that, by this his Revolt, he became indisposed to all other Converse which belonged to him, as a Creature intelligent and virtuous, but chiefly to divine; the blessed God being the chief Term of this Defection and Revolt. For Man, by his original Rectitude, was principally determined towards God; and, by the same due Bent and Frame of Spirit by which he stood rightly postured towards Him, he was in a right Disposition to every Thing besides, wherewith he had any Concern; adhering to Him as his Centre and prime Object, he kept his due Order towards all other Things: Whence by forcing and relaxing the Bonds that held him united to God, and by changing his Posture towards Him, he came to stand right no Way. Turning to Him the Back, and not the Face, all Things are inverted to him. He is now become directly opposite to God, and unduly disposed towards other Things, only by Means of that Opposition. As then he is unfit for
every

every other good Use, so most of all for that of a Temple, and that upon both Accounts; as being first unsuitable to the blessed GOD, and then disaffected.

I. MAN was become most unsuitable to Him, the Divine Image (which where should it be but in his Temple) being now defaced and torn down. We speak not now of the natural Image of GOD in Man, or the Representation the Soul of Man hath of its Maker in the spiritual, intelligent, vital and immortal Nature thereof; which Image we know cannot be lost; but its Resemblance of Him in the Excellencies which appear to be lost, and which were his Duty, and could not be lost but by his own great Default: And those are both such wherein the Soul of Man did imitate and resemble GOD, as Knowledge, Purity, Justice, Benignity; and such wherein, though it could not imitate Him, yet was to bear itself correspondently towards Him, as the absolute Sovereign, to be subject to Him, obey, and serve Him; and He being the all-sufficient Good, to trust in Him, depend upon Him, know, love and delight in Him, unite with Him, and expect Blessedness only in and from Him.

How unlike and disagreeable to GOD, in all these Respects, is apostate Man! That whereas the Notion given us of GOD, is, that *He is Light, and with Him is no Darknes at all*, 1 John i. it is said of such as had been involved in the common Apostacy (in Reference to that their former State) *Ye were Darknes*; as if that were the truest Account that could be given of this revolted Creature; not that *he is in Darknes*, or there is much Darknes in him; but *He is Darknes*, Eph. v. He and Darknes may define one another; *that is he*, and

he is that. A dismal horrid Cloud hath inwrapt his Soul that resists the most piercing Beams, excludes Light wheresoever it would insinuate itself. This hath made the Soul of Man a most unmeet Receptacle for the Divine Presence, and more like a Dungeon than a Temple.

AND as he is now sunk into a low abject earthly Spirit; how unfit is he for Divine Converse! How unapt to *savour the Things of GOD!* How unlike the *Father of Spirits!* And whereas he was of a middle Nature, partaking Somewhat of the angelical, Somewhat of the animal Life; how is he swallowed up of the latter, and *become like the Beasts that perish*; as the Horse and Mule, without Understanding; as the Dog and Swine, both for Fierceness and Impurity; as the one is both apt to bite and devour, and *return to his own Vomit*, and the other both to rent such as stand in his Way, and *wallow in the Mire?* We might add the sundry other Scripture Resemblances of *Wolves, Bears, Lions, Serpents, Adders, Vipers*; whereby many Brutes seem to meet in one Man, and to have made a Collection, and contributed their worst Qualities, and all the Venom of their Natures, to the making up of one mischievous Composition in him. So that instead of a Temple, he is a *Cage of every unclean and hurtful Thing*; he is, in short, of a *reprobate Mind, full of all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness, Envy, Murder, Debate, Deceit, Malignity*: How repugnant, in all Respects, to the holy, pure, benign, merciful Nature of GOD! How remote from the Imitation of his Maker, wherein He hath offered Himself as his most imitable Pattern!

AND wherein He is not imitable, but requires a proportionable and correspondent Deportment or
Con-

Conformity; as by Trust, to his All-sufficiency; by Subjection, to his sovereign Power and Government; how dismal is the Case, and how horrid the Effects of the Apostacy in these Regards! How preposterous and perverse are his Dispositions, and the Course he hath run! For wherein it was permitted to him to imitate Likeness to a Deity; where he was put under no Restraints, and his highest Aspirings had been not only innocent, but most worthy of Praise; as to imitate GOD in Wisdom, Righteousness, Sincerity, Goodness, Purity. Here Nothing would please, but utmost Dissimilitude, and to be as unlike GOD as he could devise. But in those Things that were within the Inclosure, and appropriate most peculiarly to the Godhead; to be *the First and the Last, the Alpha and Omega*; the only One on whom all must depend, and to whom all must be subject and obey: These sacred Regalia, the highest Rights and Flowers of the eternal Crown, these are thought fine Things, and beheld with a libidinous devouring Eye, caught at by a prophane sacrilegious Hand. Nothing would satisfy but to be GOD-like, in this most disallowed and impossible Sense.

MAN, when he had reduced himself to the lowest Pitch of Vileness, Misery, and Penury, now will be self-sufficient; and when he is become the most abject Slave to ignominious Lusts and Passions, now he will be supreme; that is, having made himself viler than the meanest Creature, and worse than Nothing, he will be a God, even his own, a God to himself; having severed and cut himself off from GOD, he will supply the Room; and live only within himself, be to himself what GOD was, and should ever be. He now moves wholly in his own Sphere, disjoined from that of the whole World, and is his own Center. All he does is

from himself, and for himself. Thus is the true Image of GOD torn down from his own Temple, and that alienated, and become the Temple of a false GOD, dedicate to that abominable Idol, Self.

VIII. 2. WHENCE it comes to pass, that Man is most disaffected to GOD, and full of Enmity. So Scripture testifies concerning the *carnal Mind*, *Rom. viii. 8.* And whom before it had represented (Chap. ii.) full of all Malignity, it afterwards speaks of as directing it (most horrid to think) against this blessed Object; *Haters of GOD, despiteful.* Nor is any Thing more natural, for, in Part, the Contrariety of their Nature to His, more immediately begets this Enmity, which always rises out of Dissimilitude, and partly it is fomented and increased to a great Degree, by a secret Consciencefulness of that Dissimilitude, and the Misgivings of their own guilty Fears thereupon. Which must tell them, whensoever they have so much Communication with themselves, that they are unlike, and cannot but be displeasing to Him; and this infers some Kind of Dread; whence (as hath been commonly observed) the Passage is short, and easy to Hatred. And though the more positive Workings of this Enmity do not (perhaps with the most) so ordinarily discover themselves; and they do not see or suspect that they hate Him, while they are not urged to Self-reflection; and when they are, hardly admit a Conviction that they do: Yet the Matter carries its own Evidence with it, and would soon be put beyond a Question; if Men were willing to understand the Truth of their own Case.

FOR whence else do they slowly entertain the Knowledge of GOD, when the whole Earth is full of his Glory? When so manifest Prints and Footsteps of his Wisdom, Power, and Goodness, offer them-

themselves to View, in every Creature? Whence can it be, but that *they like not to retain Him in their Knowledge?* Rom. i. And that their very Hearts say to Him, *Depart from us, we desire not the Knowledge of thy Ways?* Job xxi. Why is so bright a Light not observed, but that it shines amidst a malignant Darkneſs, that reſiſting, comprehends it not? Why are the Thoughts of GOD ſo unpleaſant to Men, and unfrequent, that when one would ſuppoſe no Thought ſhould be ſo obvious, none ſo welcome; yet it is become the Character of an unrenewed Man, to *forget GOD*, *Pſalm ix.* or *not to have Him in all his Thoughts?* *Pſalm x.* Why do Men decline his Acquaintance? live voluntary Strangers to Him all their Days? and as *without Him in the World?* Eph. ii. Why are Men ſo averſe to truſt Him, and turn to Him, even upon ſo mighty Affurances? What makes them ſhy to take his Word, but rather count Him a Lyar, tho' they know it inconſiſtent with his Nature, and can form no Notion of GOD, without including this Conception therein, *that He cannot lye*; when as yet they can ordinarily truſt one another, though there be ſo much Colour to ſay, *All Men are Lyars?* Why do they reſiſt his Authority, againſt which they cannot diſpute? and diſobey his Commands, unto which they cannot deviſe to frame an Exception? What, but the Spirit of Enmity, can make them regret ſo eaſy a Yoke, reject ſo light a Burden, ſhun and fly off from ſo peaceful and pleaſant Paths; yea, and take Ways that ſo manifeſtly *take Hold of Hell, and lead down to the Chambers of Death*; rather chuſing to periſh, than obey?

Is not this the very Height of Enmity? What further Proof would we ſeek of a diſaffected and implacable Heart? Yet to all this we may caſt in

that fearful Addition, their saying in their Heart, —*No GOD, Psalm xiv. q. d.* O that there were none! This is Enmity, not only to the highest Pitch of Wickedness, to wish their common Parent extinct, the Author of their Being; but even unto Madness itself. For in the forgetful Heat of this Transport, it is not thought on that they wish the most absolute Impossibility; and that, if it were possible, they wish, with His, the Extinction of their own, and of all Being; and that the Sense of their Hearts, put into Words, would amount to no less than a direful and most horrid Execration and Curse upon GOD, and the whole Creation of GOD at once! As if by the Blasphemy of their poisonous Breath, they would wither all Nature, blast the whole Universe, and make it fade, languish, and drop into Nothing.

THIS is to set their Mouth against Heaven, and Earth, themselves, and all Things at once; as if they thought their feeble Breath should over-power the omnipotent Word, shake and shiver the adamantine Pillars of Heaven and Earth, and the Almighty Fiat be defeated by their Nay; striking at the Root of all! So fitly is it said, *The Fool hath in his Heart muttered thus.* Nor are there few such Fools, but this is plainly given us as the common Character of apostate Man, the whole revolted Race; of whom it is said, in very general Terms: *They are all gone back, there is none that doth Good.* This is their Sense, one and all, *i. e.* comparatively, and the true State of the Case being laid before them, it is more their Temper and Sense to say, *No GOD*, than to repent and turn to Him. What mad Enmity is this! nor can we devise into what else to resolve it.

THIS

THIS Enmity indeed more plainly shews itself, where the Divine Glory (especially that of his Grace, and Goodwill towards Men, a Thing not less evident, than strange) more brightly shines; yet there are so manifest Appearances of it every where, and he hath so little left himself without Witness unto any; that the universal Strangeness of Men towards Him, apparently owes itself more to Enmity, than Ignorance; and even where there is much Darkness, there is more Ill-will. For their Ignorance, by which they are alienated from the Life of GOD, is called *Blindness of Heart*; i. e. voluntary, affected Blindness, *Eph. iv. 18*. It can be imputed to Nothing else, that they who have GOD so near to every one of them, *who live, and move, and have their Being in Him*, do not yet seek after Him, and labour to feel and find Him out; i. e. that they can miss of GOD so nigh at Hand, when they have even palpable Demonstrations of his Nearness, and kind Propensions towards them.

Now this being the Case, whatever this degenerate vile Creature might serve for else, he was plainly most unfit for the Use of a Temple; or to be the Dwelling-place of GOD.

2. NOR can it now be a Wonder, that the Divine Presence should be hereupon withdrawn, that the blessed GOD absents Himself, and is become a Stranger to this his once beloved Mansion. We shall here take Notice how apparent it is,

First, THAT He hath done so.

Secondly, THAT He was most highly justifiable herein.

AND

AND *First*, that He hath withdrawn Himself, and left this his Temple desolate, we have many sad and plain Proofs before us. The stately Ruins are visible to our Eye, that bear in their Front (yet extant) this doleful Inscription; *Here GOD once dwelt.* Enough appears of the admirable Structure and Frame of the Soul of Man, to shew the Divine Presence did Sometime reside in it; more than enough of vicious Deformity, to proclaim He is now retired and gone. The Lamps are extinct, the Altar overturned; the Light and Love are now vanished, which did the one shine, with so heavenly Brightness, the other burn with so pious Fervour. The golden Candlestick is displaced, and thrown away as an useless Thing, to make Room for the Throne of the Prince of Darknes. The sacred Incense, which sent rolling up in Clouds its rich Perfumes, are exchanged for a poisonous hellish Vapour; and here is, instead of a sweet Savour, a Stench. The comely Order of this House is turned all into Confusion. The Beauties of Holiness, into noisome Impurities. The House of Prayer to a Den of Thieves, and that of the worst and most horrid Kind; for every Lust is a Thief, and every Theft Sacrilege: Continual Rapine, and Robbery is committed upon Holy Things. The noble Powers which are designed and dedicated to Divine Contemplation, and Delight, are alienated to the Service of the most despicable Idols, and employed unto vilest Intuitions, and Embraces; to behold and admire lying Vanities, to indulge and cherish Lust and Wickedness.

WHAT have not the Enemies done wickedly in the Sanctuary! How have they broken down the carved Work thereof, and that too with Axes, and Hammers; the Noise whereof was not to be heard in Building.

LOOK

Look upon the Fragments of that curious Sculpture, which once adorned the Palace of that great King, the Reliques of common Notions, the lively Prints of some undefaced Truth, the fair Ideas of Things, the yet legible Precepts that relate to Practice. Behold with what Accuracy the broken Pieces shew those to have been engraven by the Finger of God, and how they now lie torn and scattered, one in this dark Corner, another in that, buried in Heaps of Dirt and Rubbish. There is not now a System, an entire Table of coherent Truths to be found, or a Frame of Holiness, but some shivered Parcels.

AND if any, with great Toil and Labour, apply themselves to draw out here one Piece, and there another, and set them together, they serve rather to shew how exquisite the Divine Workmanship was in the original Composition, than for present Use, to the excellent Purposes, for which the whole was first designed.

SOME Pieces agree and own one another ; but how soon are our Enquiries non-pluss'd, and superseded ! How many Attempts have been made, since the fearful Fall and Ruin of this Fabrick, to compose again the Truths of so many several Kinds into their distinct Orders, and make up Frames of Science, or useful Knowledge ! and after so many Ages, Nothing is finished in any one Kind. Sometimes Truths are misplaced, and what belongs to one Kind, is transferred to another, where it will not fitly match ; sometimes Falshood inserted, which shatters or disturbs the whole Frame. And what is, with much fruitless Pains, done by one Hand, is dashed to Pieces by another ; and it is the Work of a following Age to sweep away the fine-spun Cobwebs of a former. And those
Truths

Truths which are of greatest Use, though not most out of Sight, are least regarded; their Tendency and Design are over-looked, or they are loosened and torn off, that they cannot be wrought in, so as to take Hold of the Soul; but hover as faint and ineffectual Notions, that signify Nothing. Its very fundamental Powers are shaken and disjointed, and their Order towards one another confounded, and broken.

So that what is judged considerable, is not considered; what is recommended as eligible and lovely, is not loved and chosen. Yea the Truth, which is after Godliness, is not so much disbelieved, as hated, held in Unrighteousness; and shines as too feeble a Light, in that malignant Darkness which comprehends it not.

You come, amidst all this Confusion, as into the ruined Palace of some great Prince, in which you see here the Fragments of a noble Pillar, there the shattered Pieces of some curious Imagery; and all lying neglected and useless amongst Heaps of Dirt. He that invites you to take a View of the Soul of Man, gives you but such another Prospect, and doth but say to you, **BEHOLD THE DESOLATION,** all Things rude and waste.

So that should there be any Pretence to the Divine Presence, it might be said, *If God be here, why is it thus?* The faded Glory, the Darkness, the Disorder, the Impurity, the decayed State in all Respects of this Temple, too plainly shew the great Inhabitant is gone.

IX. 2. **AND** what was so manifest a Sign of God's Absence, was also a most righteous Cause; for

for who have committed these great Wastes, and made this Temple inhabitable, but Men themselves ?

AND what could be more injurious to the Holy GOD, than to invade, and profane his Temple ? Or for what could we suppose Him to shew more Jealousy and Concern ? Whoever were a GOD, one would expect He should plead for Himself, when Men have cast down his Altar.

No Words can express the Greatness of the Indignity ! for do but take the following State of the Case thus : Man was his own Creature, raised out of Nothing, by his mighty, and most arbitrary Hand ; it was in his Power, and Choice whether ever he should have any Being, any, or none, another, or this of so noble an Order and Kind.

THE Designation was most apt, of so excellent a Creature to this Office and Use, to be immediately sacred to Himself, and his own Converse. His Temple and Habitation, the Mansion and Residence of his Presence, and indwelling Glory ! There was Nothing whereto he was herein designed, whereof his Nature was not capable. His Soul was, after the required Manner receptive of a Deity ; its Powers were competent to their appointed Work and Employment ; it could entertain GOD by Knowledge, and Contemplation of his glorious Excellencies, by Reverence and Love, by Adoration and Praise.

THIS was the highest Kind of Dignity, whereto created Nature could be raised, the most honourable State. How high and quick an Advance ! This Moment, Nothing ; the next, a Being capable, and full of GOD !

IT

It was a most delectable and pleasant State, to be separated to the Entertainment of the Divine Presence ; that as soon as Man could first open his Eyes, and behold the Light and Glory of this new-made World, the great LORD and AUTHOR of it should present Himself, and say : *Thou shalt be mine,*

How grateful a Welcome into Being ! Thee, above all my Works, which Thou beholdest, I chuse out for myself. Thine Employment shall be no laborious, painful Drudgery ; unless it can be painful to receive the large Communications of immense Goodness, Light, Life and Love, that shall of their own Accord, be perpetually flowing in upon thee ! Whatsoever thou espie'st besides, that is even most excellent and pleasant to thy Sense, is yet inferior to thee, and insufficient for thy Satisfaction and highest Delight ; and but the faint Shadow of that substantial Fulness, which I myself will be unto thee.

THERE was, in all this, the freest and most condescending Vouchsafement ; no Necessity could urge the self-sufficient Good to affect Union, and Familiarity with its own Creature.

MAN'S Alienation of himself from GOD, was as entirely voluntary, Nothing could force him to it ; he could have no Inducement, which it was not easy to resist ; Heaven and Earth could not afford the Matter of a regardable Temptation, to withdraw Him from what did so infinitely excel.

BUT how mean Things have become the tempting, and prevailing Objects ! the momentary Relishes of a merely sensual Delight, that might have been

been had innocent and pure, without breaking the Inclosure.

RAVENOUS Appetite, Lust after forbidden Pleasure, is impatient of Restraint; Reason, that should have restrained it, resigns its Office, falls into a treacherous Combination with usurping Sense, chuses rather to obey than rule, to rebel than obey; for not to rule, being thereto enjoined by the Supreme Ruler, was to rebel. The Empire of rebellious Appetite, was reckoned more tolerable, than GOD's; thus are his Authority affronted, and his Goodness despised, both at once. He is rejected both as Ruler and Benefactor, with equal Disrespect to his Majesty and Grace, to his Governing, and his Heart-delighting Presence.

AND how ignominious, hereupon is the Rejection! When so vile Things are chosen and preferred! The Tyranny of Lust, before his holy, reasonable, orderly Government; the Pleasures of Sin, rather than those of the Divine Presence; this being the practical decisive Judgment, given in the Case, that these are better.

It is better be the meanest Drudge and Slave, than his Servant; to feed upon Husks or Ashes, than his (pure, and most satisfying) Communications. And what he chose to be, he is, *i. e.* with the Indignity done to GOD, he hath joined the vilest Debasement of himself.

FOR hence also, how loathsome a Creature is he now become! How perverted in all his Powers! How full of Darkness, Confusion, Impurity, Malignity, and Venom! How universally, and horridly deformed!

AND hereof an Estimate may be made, from his Unaptness to Self-reflection ; which how notorious is it ! What doth he not rather chuse to do with his Thoughts, than turn them inward ? And how unfit is he for Divine Converse, that cannot endure his own ; or to associate with GOD, that is become too foul a Creature to have any satisfying Converse with himself !

Now what could be expected to ensue upon all this, but that he should be forsaken of GOD ? That the blessed Presence be withdrawn, that had been so despitefully slighted, to return no more.

No more, 'till at least a Recompence should be made Him for the Wrong done, and a Capacity be recovered for his future Converse ; viz, 'till both his Honour should be repaired, and his Temple ; 'till He might again honourably return, and be fitly received.

BUT who could have thought in what Way these Things should ever be brought to pass ? *i. e.* neither could his Departure but be expected, nor his Return but be above all Expectation.

To depart was what became Him ; a Thing, as the Case was, most worthy of GOD ; it was meet so *great a Majesty*, having been so condescendingly gracious, should not be also cheap ; to appear unapprehensive of being neglected, and set at Nought.

IT became Him, as the self-sufficient Being, to let it be seen He designed not Man his Temple, for Want of an House. That having of old inhabited his own Eternity, and having now the Heavens for his Throne, the Earth his Footstool ; He
could

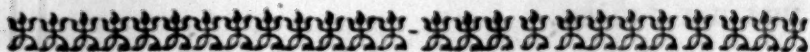
could dwell alone, or where He pleased else, in all his great Creation; and did not need, where He was not desired.

THAT of the Cynic was thought a brave Saying, when his male-contented Servant turned Fugitive, and left Him: "It were an unworthy Thing *Manes* should think he can live without *Diogenes*, and that *Diogenes* cannot without *Manes*." How much better would it suit with the real Self-fulness of a Deity, where Nothing of this Kind can look like an empty Boast.

It was becoming his pure and glorious Holiness, not to dwell amidst Impurities, or let it be thought He was a God that took Pleasure in Wickedness; and most suitable to his equal Justice, to let them who said to Him, *depart from us*, feel they spake that Word against their own Life and Soul; and that what was their rash and wilful Choice, is their heaviest Doom and Punishment.

It was only strange, that when he left his Temple, He did not consume it; and that not leaving it, without being basely expelled, He hath thought of returning, without being invited back again.

YEA, and that whatsoever was necessary thereto, is designed by his own strange Contrivance, and done at his own so dear Expence; His only begotten Son most freely consenting with Him, and in sundry Capacities sustaining the Weight and Burthen of this great Undertaking.



C H A P. III.

AND indeed, what was to be designed and done, did every Way call for so great an Undertaker.

THE Indignity offered to the Majesty of the Most High GOD, in his ignominious Expulsion from his own Temple, was to be recompensed.

AND the Ruin must be repaired, which had befallen his Temple in itself.

I. IN Reference to both these Performances, it was determined, *Immanuel*, i. e. his own Son, his substantial Image, the Brightness of his Glory, the eternal Word should become incarnate; and being so, should undertake several Parts, and in distinct Capacities, and be at once a single Temple Himself, and that this Temple should be also a Sacrifice; and thereby give Rise to a manifold Temple, conformed to that original one; of each whereof, in the Virtue of that Sacrifice, He was Himself to be the glorious Pattern, the firm Foundation, the magnificent Founder, and the most curious Architect and Former, by his own various and most peculiar Influence.

THIS hath been the Result of the Divine Counsel, and the LORD's own Doing, most justly marvellous

ious in our Eyes, viz. (which we are next to consider)

II. THAT the Blessed GOD hath laid the Platform, and the Foundations of his Temple, as it was to be restored, and set up again among Men; in and by that great *Immanuel*, his own Son made Flesh.

IT is to be considered that the World had a long Time lain deluged with Wickedness, sunk in Sensuality, and a deep Oblivion of GOD; his Memorial was even lost among Men, and Nothing less thought of than a Temple, in the true Meaning of it; the Notices of GOD, and any Inclination to Religion that remained (too deeply infixed into the Mind of Men, to be quite extinct) were yet so faint and weak, carnal terrene Propensions so strong; that the vital Religion, which was the proper Business of a Living Temple, could have no Place. It was not only in the *Pagan* Worlds, from which GOD had further withdrawn Himself; but even with that select People, to whom he vouchsafed more peculiar Manifestations of his Mind and Presence. They had a figurative Temple by his own Appointment, erected in much Glory among them, that might have instructed them, and by Degrees the rest of the World (if they would have understood its true Meaning) that GOD was yet willing to dwell with Men on Earth, and that it should be an House of Prayer for all Nations; who ought upon those glorious Appearances of GOD among that People, to have gradually profelyted themselves unto them.

IT prefigured what He intended, viz. in his appointed Season, by his own Son to descend and inhabit, make and constitute Him a much more glorious Temple, than could be built of Wood or

Stone, or by the Hands of Men. That in After-Time *Shiloh* would come, unto whom the gathering of the People should be; and by whom He would reconcile, and recollect the apostate World to Himself.

BUT all this was unintelligible Mystery, on all Hands it entered not into the Minds of Men of either Sort, but much less into their Hearts; and the *Jews* did much more affect to paganize, and go further off from GOD, than the *Pagans* (which in this they ought) to judaize, and draw nearer to Him.

THE natural Sentiments of Religion, which were common to all Men, did run out only into mere external Observances, and empty Formalities, that might well enough agree with a sensual Life, transacted in habitual Estrangement from GOD, and as without Him in the World; so as not only to answer the true Intent and Use of a Temple, but to frustrate and elude it.

III. WHEN this was the State of Things with this World, and the Fulness of Time was now come, wherein GOD intended, with more Vigour and Efficacy, to renew and reinforce his mighty and merciful Work of setting up his Temple, and to make it rise in Splendor and Glory in the World; He at length sends down his Son; He puts on Man, becomes *Immanuel*, and incarnate GOD among Men, and a Man inhabited by all the Fulness of GOD. This Man was therefore a most perfect Temple, the original One; *i. e.* not only a single One Himself, but an exemplary Temple, to which all other were to be conformed; the Advantage whereof, to the forming of more, we shall see hereafter; whereby He was also a virtual One, from

from which Life and Influence was to be transfused, to raise and form all others.

BUT in order to its being so, this very Temple must become a Sacrifice, and by dying, multiply. A seminal Temple, as we shall hereafter shew, and as He Himself represents the Matter, *John xii. 24.* And which is in the full Sense of it said, *1 Pet. ii.* where, when we were first told, Verse 4, 5. *We must come to Him as unto a Living-stone, and as lively Stones be built up a spiritual House;* we are further told, Ver. 24. *That He Himself bare our Sins, in his own Body, on the Tree, (where He was offered as a Sacrifice) that we might die to Sin, and live to Righteousness.*

FOR now a Temple being, in its proper Use and Design, intended for Divine Honour, could not have its Foundation in the Ruin thereof, or be built upon his unremedied Dishonour; the Son of GOD, by tendering Himself for a valuable Recompence, must be the *Corner-Stone* of this new Building.

THE Wrong that Man hath done to the Divine Majesty, should be expiated by none but Man; and could be by none but GOD.

BEHOLD then! the wonderful Conjunction of both in the one *Immanuel!* Who was, by his very Constitution, an actual Temple, GOD with us; the Habitation of the Deity returned, and resetting itself with Men; and fitted to be (what it must be also) a most acceptable Sacrifice. For here was met together Man that could die, and GOD that could overcome Death; Man that might suffer, and GOD that could give sufficient Value to those Sufferings; sufficient to atone the offended Majesty,

jeſty, and procure that Life might be diffuſed, and ſpread itſelf to all that ſhould unite with Him; whereby they might become living Stones, joined to that living Corner-Stone, a ſpiritual Temple, again capable of that Divine Preſence which they had forfeited, and whereof they were forſaken.

THAT all this may be the better underſtood, we ſhall endeavour to ſhew more diſtinctly,

1. THE Sufficiency and Aptneſs of the Conſtitution and Appointment of *Immanuel*, conſidering what He was, and what was undertaken to be ſuffered, and performed by Him) as the moſt proper and adequate Means for the reſtoring of GOD's Temple with Men.

2. THE Neceſſity of this Courſe, for this End.

1. AND for the former, the Aptneſs and Sufficiency of this Courſe, or what the ſetting up of *Immanuel* might do for this Purpoſe, may be ſeen in the Suitableneſs hereof to the foregoing State of the Caſe; and by comparing therewith what He is, and hath done, and ſuffered in order hereto.

WE have ſeen that the former deſolate State of this Temple was occaſioned, and inferred by Man's Apoſtacy; whereby he became incapable of ſerving, any longer, the Purpoſes of a Temple; and GOD's Departure thereupon. There was therefore the Concurrence of ſomewhat on Man's Part, and ſomewhat on GOD's, unto this Deſolation; on Man's, what was unjuſt, leading, and caſual; on GOD's, what was moſt juſt, conſequent, and cauſed thereby. Man's unrighteous,
and

and ill-deserving Aversion from GOD ; and GOD's most righteous and deserving Aversion hereupon from him. The one caused by the other, but both causing in different Kinds the Vacancy, and deserted State of this Temple which ensued ; the former as a sinning Cause ; the latter as a punishing.

Now what we have considerable in the *Immanuel*, towards the Restoration of this Temple, and that it might become again habitable, and replenished by the Divine Presence, as before, is answerable to this State of the Case ; and directly tending to compose Things between the distanced Parties, both on the one Part and the other.

AND (because GOD was to have the first and leading Part in Reconciliations, as Man hath in Disagreements) we have enough in Him, whereupon GOD might express Himself willing to rebuild and return to his former Dwelling ; and Man be willing to render it back to Him, and admit the Operation of the fashioning Hand, whereby it is to be prepared and refitted for its proper Use.

IV. I. THE former is effected, and a Foundation is laid for the effecting of the other too, in his becoming a Sacrifice to Justice ; a Sacrifice so rich and fragrant, so full of Value and grateful Savour, as that abundant Recompence is made by it, for the Wrong Man had done the Majesty of Heaven, by profaning and polluting this Temple, and expelling so contumeliously its great Inhabitant. An Injury, to which the Creation, consuming in an universal Flame, had been an unproportionable Sacrifice ; but the Sacrifice of Himself, the *Immanuel*, GOD-Man, could be defective in Nothing ; was both suitable and equal to the Exigency of the Case.

CASE. For the Sacrifice of Him, who was Man, was suitable to the Offence of Man; and of Him, who was GOD, was equal to the Wrong done to GOD.

LONG before this Sacrifice was offered, the Expectation of it, and since the Remembrance have been precious. It was of sufficient Virtue to work and diffuse its Influence at the greatest Distance; and not of Time only, but of Place too, to perfume the World, and scatter Blessings through all the Parts and Nations of it, as well as through all the Ages.

WHEN no other Sacrifice or Offerings could avail any Thing, *Psalms xl. Heb. x. Lo! He comes into a Body prepared on Purpose, which, though it was not formed and assumed 'till the Fulness of Time, Gal. iv. 4. was yet reckoned as slain from the Beginning of it, Rev. xiii. 8.*

THIS was the Seed in which, though it sprung up only in Judea, yet all the Nations of the Earth were to be blessed, *Gen. xxii. 18.* Long was this Body in preparing, and the Seed transmitted thro' many Generations, whence it was at length to arise; into which, as its last Preparation, the Deity descended; and that it might be a sufficiently costly Sacrifice, filled with the Divine Fulness; *for in Him dwelt all the Fulness of the Godhead bodily, Col. ii. 9.* When we read *Abel's Sacrifice to have been more excellent than Cain's, Heb. xi. 4.* the Greek Word is, it was fuller; how full an one was this! That was filled by Faith, with a derivative Fulness; this immediately by GOD Himself, with his own Self-fulness, which filleth All in All, and whence All must receive.

BEING so filled, it was a Temple, and must now further be a Sacrifice; both are signified in that one short Passage, which Himself let fall, *John ii. 19. Destroy this Temple; i. e. that He was a Temple, and was to be destroyed, which is carried in the Notion of a Sacrifice. This He said of his Body, Verse 21. Strange Mystery! The very Temple itself a consuming Oblation! Self-devoted even to Destruction, and out of that again, Self-raised. The Divine Justice could not hereby but be well satisfied, and say, it was enough, when the whole Temple became propitiatory; and the Profanation of the former Temple was expiated, by the Immolation of the new: So that, in Point of Honour and Justice, no Exception could now lie against the Return of the Divine Presence to its wasted and forsaken Temple.*

V. ONLY his Return could not as yet be, presently to dwell there, (for it was most unfit) but to refit, and prepare it for his future Dwelling.

It had been long desolate, and hereby was become decayed and ruinous, full of noisome Impurities; yea, the Habitation of Dragons and Devils. Many an abominable Idol was set up here, that filled up the Room of the one GOD. It was wholly in the Possession of false Gods, for whose Use it was the more fit, by how much it was the less fit for His; for amidst Darkness, Confusion, and Filthiness, was the chosen Seat of the Principalities and Powers, that now did dwell, and rule here. Here was the Throne of the Prince of Darkness, the Resort of his Associates, the Altars of as many Lusts as the Heart of Man, now wholly given up to all Manner of Wickedness, could multiply to itself; by whose Consent and Choice, this horrid
Alienation

Alienation had been made, and continued: Upon such Terms, *the strong Man armed kept the House.*

THE blessed GOD might now return, but He must build before He dwell, and conquer ere He build.

HE might return, but not upon other Terms than the expiatory Value, and actual Oblation of that above-mentioned Sacrifice; for when He forsook this his Temple, He left it with just Resentment, and his most righteous Curse upon it: A Curse that was of that Import, *Never any Thing holy and pure any more come here, or any Thing good and pleasant; the Light of the Sun never shine any more at all on thee; the Voice of Joy and Gladness never be heard any more at all in thee.*

THE powerful Horror of this Curse, held it doomed to all the Desolation and Misery that was upon it, confirmed it in the Power of him that ruled here at his Will. Hence had the Magick and Charms of the Evil One rendered it an enchanted Place, adjoined it to the nether World, the infernal Region, made it the next Neighbourhood even of the very Suburbs of Hell, barred out all Divine Light and Grace, all heavenly Beams and Influences from it: So that, had it not been for *this Sacrifice*, this Temple had been and remained an accursed Place, as Hell itself; the Spirit of GOD should have had no more to do here, than there; for so the Sentence and Curse of his violated Law had determined: *Thou shalt die the Death*, did say no less.

VI. BUT now *Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, Cursed is every one that hangeth on a Tree;*

Tree; that the Blessing of Abraham might come on the Gentiles [that we might receive the Promise of the Spirit, through Faith.] —

He was made a Curse for us; not the same in Kind which we had incurred, (which it were horrid to think) but such as his State could admit, and ours could require.

FOR that a Person, so immutably pure and holy, should become an impure Thing, was what his State could not admit; and that one of so high Dignity, should willingly suffer to that Degree which He did for us, was a Thing of so great Merit, as to answer the uttermost of our Ill-deservings; than which the Exigency of our Case could not, in that Respect, call for more.

AND the End of his becoming to that Degree a Curse for us, being expressly said to be this, *that we might receive the Promise of the Spirit*, (or the promised Spirit) implies, that the Curse upon us had intercepted and cut off from us all Influences of that Holy Blessed Spirit; for the fresh Emission whereof, in GOD's own stated Method, He had now again opened the Way.

THAT this Blessing is hereby said to become the Portion of the *Gentiles*, was enough to the Apostle's present Purpose, writing to the *Galatians*; the *Jews* having, upon the same Terms, had the same Privilege formerly from Age to Age: *Thou gavest thy good Spirit to instruct them*, Neh. ix. 20. which also is implied in their being charged with vexing and rejecting this blessed Spirit, one Generation after another, *Isaiah lxiii. 10. Acts vii. 51.* And they had now the same Gospel, and are here also included, in that it is said to be *the Blessing of*

Abraham; into the Communion whereof, the *Gentiles* are now declared to have been, about which so great Doubt had been in those Days. That therefore the Spirit might be given for the mentioned Purpose, on the Account of the Son of God's Oblation of Himself, is out of Question; the Necessity that He should be only given on these Terms, will be seen hereafter.

By his great Sacrifice, the Divine Justice is so well satisfied, and his Majesty and Honour so fully asserted and vindicated, that He now may without Wrong to Himself, his Justice and the Dignity of his Government, cast a compassionate Eye upon the Desolations of his Temple; take up kind Thoughts towards it; send forth his mightier Spirit to dispossess *the strong Man armed*, to vanquish the combined Enemy-powers, to build, and cleanse, and beautify the Habitation of his Holiness, and then inhabit and dwell in it: Upon which Account it is now called *the Temple of the Holy Ghost*; the Spirit which the Father sends, in the Name of the Son, upon this Errand; He having obtained that it should be sent.

By which Spirit also, the *Immanuel* was sufficiently enabled to gain our Consent unto all this; for his dying on the Cross was not that He might have the Spirit in Himself, but that He might have the Power of communicating it; and so might the Foundation be laid for what is to be done on our Part, by the offering of this Sacrifice; of which we are next further to treat.

VII. WHEREFORE, *2dly*, That which was to be done on our Part, in order to the restoring of God's Temple in us, was, that we be made willing of his Return, and that there be wrought
in

in us whatsoever might tend to make us fitly capable of so great a Presence.

MORE needs not be said to shew that we were most unwilling.

AND that our becoming willing was requisite, is sufficiently evident; for what Sort of a Temple are we to be? Not of Wood and Stone, but as our Worship must be all reasonable Service, of the same Constitution must the Temple be, whence it is to proceed. We are to be Temples, by Self-dedication, separating ourselves to that Purpose; and are to be the voluntary Under-labourers, in the Work that is to be done, for the preparing of this Temple for its proper Use. And the Use which is to be made of it, that there the blessed God, and we might amicably, and with Delight converse together, supposes our continual Willingness; which therefore must be once obtained.

Now unto this Purpose also, the Constitution of *Immanuel* was most suitable; or the setting up of this one eminent Temple first, GOD in *Christ*. This was a leading Case, and had a further Design; it was never meant that the Divine Presence should be confined to that one single Person, or only that GOD should have a Temple on Earth, as long as the Man *Christ* should reside there; but He was to be the primary original Temple; and his being so, contributed to the making us willing to become his Temples also.

1st, As here was the Fulness of that Spirit, by whose Power and Influence that, and all the subsequent Work, was to be wrought in us. Which Fulness is, by that blessed Name *Immanuel*, signified to be in Him, on Purpose to be communicated,

or as what must be some Way common unto God with us. Our Aversion was not easily vincible, the People it was said (speaking of the Reign of *Immanuel*) should *be willing in the Day of his Power*, Psalm cx. 3. and (as it follows) *in the Beauties of Holiness*, 1 Chron. xvi. 29. This was a known Name of God's Temple, for the building whereof *David* was now preparing, and whereto the Passages agree, *Psal.* xxvii. 4. *Psal.* xcvi. 8, 9.

AND that spiritual One whereof we speak, must be here chiefly meant, whereof the Christian World, in its exterior Frame, is but the outer Court; or is subordinate to the interior Frame, and to the Work thereof, but as Scaffolds to the Building which they inclose.

THE People shall be *willing*, but not otherwise, than being made so *by his Power*; and that not always put forth, but *in the Day of his Power*. On a noted memorable Day, a Day intended for the Demonstration, and magnifying of his Power; *i. e.* the Season when *Immanuel* (the LORD to whom the Speech is addressed) would apply Himself, with his Might, to the great Work of restoring and raising up the Temple of God. A Work not to be done *by Might and Power*, (according to the common, vulgar Notion thereof, by which Nothing is reckoned Might and Power but a visible Arm of Flesh, Hosts and Armies, Horses and Chariots) *but by my Spirit, saith the LORD of Hosts*, Zech. iv.

THEN though the Spirits of Men swell as Mountains, in proud Enmity and Opposition, (which must be levelled where this Building is designed) those Mountains shall appear Bubbles; what are they before this great Undertaker? They shall

shall become a Plain, when the Head-Stone is brought forth with Shoutings, unto which the Cry shall be, Grace, Grace: This is the Stone laid in Sion for a Foundation, sure and tried, elect and precious, disallowed by Men, but chosen of GOD, the chief Stone of the Corner. A living Stone, from which is a mighty Effluence of Life and Spirit, and all to attract and animate other Stones, and draw them into Union with itself; so as to compact and raise up this admirable Fabrick, a spiritual House for spiritual Sacrifice, acceptable to GOD by Jesus Christ. A Stone that shall spread Life through the whole Frame, called therefore a Branch, as well as a Stone; whereto is attributed the Work and the Glory of building GOD's Temple: Behold the Man whose Name is the Branch, and He shall grow up out of his Place, and He shall build the Temple of the LORD, even He shall build the Temple of the LORD, and He shall bear the Glory, &c. Zech. vi. A plain Indication, that the Prophecies of that Book did not ultimately terminate in the Restoration of the Temple of Jerusalem; but more mystically intended the great comprehensive Temple of the living GOD, which the Messiah should extend by a mighty Communication of his Spirit, through the World. When (as is afterwards said) Verse 15. They that are afar off shall come and build in the Temple of the LORD; and the Inhabitants of one City shall go to another, saying, let us go speedily to pray before the LORD, and to seek the LORD of Hosts; I will go also. Many People and strong Nations, Chap. viii. 20, 21, 22. Ten Men out of all Languages to one Jew, that shall say we will go with you, for we have heard that GOD is with you, Mic. iv. 2.

THIS, it is said, shall be at Jerusalem; but it must be principally meant of the New Jerusalem, that cometh down from Heaven, that is from above,

that is free with her Children, and is the Mother of us all.

AND how plentiful an Effusion of Spirit, how mighty and general an Attraction, by it, is signified in all this ! By which so deeply rooted an Aversion to GOD, and serious living Religion, as is known to be common to Men, is overcome, and turned into Willingness and Inclination towards Him ! And whereby that great primary Temple, *Christ* replenished with the Divine Fulness, multiplies itself into so many, or enlarges itself into that one, his Church ; called also *his Body*, (as both his very Body, and that Church are called his Temple) *the Fulness of Him that filleth All in All*. Nor needs it gives any Trouble, that we find this Name of a Temple placed upon a good Man singly and alone, sometimes upon the whole Community of such together. Each bears a double Habitude, direct towards GOD, by which he is capable of being his private Mansion ; collateral towards our Fellow-Christians, whereby he is a Part of his more enlarged Dwelling. Whensoever then any Accession is made to this spiritual Temple, begun in *Christ* Himself, it is done by a farther Diffusion of that Spirit, whereof that original Temple is the first Receptacle.

VIII. BUT moreover, because it was a rational Subject that was to be wrought upon ; it is also to be expected that the Work itself be done in a rational Way. These that must be made living, and that were before intelligent Stones, were not to be hewed, squared, polished, and moved to and fro by a violent Hand ; but being to be rendered willing, must be dealt with in a Way suitable to the Effect to be wrought. They are themselves to come as lively Stones, to the living Corner-Stone,
by

by a vital Act of their own Will; which we know is not to be moved by Force, but rational Allurement.

WHEREFORE this being the Thing to be brought about, it is not enough to enquire by what Power, but one would also covet to know by what Motive or Inducement is this Willingness and vital Co-operation brought to pass; and we shall find this original Temple, *Immanuel*, had not only in it a Spring of sufficient Power, but also

2dly, CARRIED with it enough of Argument and rational Inducement, whereby to persuade and overcome our Wills into a chearful Compliance and Consent. And that,

IX. 1, As it was itself the most significant Demonstration of Divine Love, than which Nothing is more apt to move and work upon the Spirit of Man. *The Bonds of Love are the Cords of a Man*, Hof. xi. 4. of an attractive Power, most peculiarly suitable to human Nature; *we love Him, because He first loved us*, 1 John iv.

THIS is rational Magnetism, when in the whole Sphere of Beings we have so numerous Instances of Things that propagate themselves, and beget their Like; can we suppose the Divine Love to be only barren, and destitute of this Power? And we find, among those that are born of God, there is Nothing more eminently conspicuous, in this Production, than Love. This new Creature were otherwise a dead Creature; this is its very Heart, Life, and Soul, that which acts and moves it towards God, and is the Spring of all holy Operations. Since then Love is found in it, and is so eminent a Part
of

of its Composition; what should be the Parent of this Love, but Love?

NOR is this a blind or unintelligent Production, in Respect of the Manner of it, either on the Part of that which begets, or of that which is begotten; not only He who is propagating his own Love, designs it, and knows what He is about; but he that is hereby made to love, knows whereto he is to be formed, and receives, through an enlightened Mind, the very Principle, Power, and Spirit of Love.

Is his Love the Cause of ours? Or do *we love Him, because He first loved us?* And what Sort of Cause is it? Or how doth it work its Effect, otherwise than as his Love, expressing itself, lets us see how reasonable it is, that we should love again? As it more than intimated by the same sacred Writer, in that Epistle: *Hereby perceive we the Love of GOD*, Chap. iii. 16. Somewhat or other must first render his Love perceivable to us, that thereby we may be induced to love Him for his own, and our Brother for his Sake. And again, *We have known and believed the Love that GOD hath to us; GOD is Love.* After which it shortly follows: *We love Him, because He first loved us;* q. d. the Way of GOD's bringing us to that Love-Union with Himself, that we *by Love dwell in Him, and He in us*, is by his representing Himself a Being of Love: 'Till He beget in us that Apprehension of Himself, and we be brought to know and believe the Love that He hath towards us, this is not done.

BUT where have we that Representation of GOD's Love towards us, save in *Immanuel*? This is the Sum of the Ministry of Reconciliation, or
(which

(which is all one) of making Men love God, to wit, *that God was in Christ reconciling the World to Himself, &c.* 2 Cor. v. 18, 19.

THIS was the very Make and Frame, the Constitution and Design of the original Temple, to be the Tabernacle of Witness, a visible Testimony of the Love of God, and of his kind and gracious Propensions towards the Race of Men, however they were become an apostate Race; to let them see how inclined and willing He was to become acquainted again with them, and that the old Intimacy, long since out-worn, might be renewed.

AND this gracious Inclination was testified, partly by *Christ's* taking up his Abode on Earth, or by the erecting of this original Temple, by *the Word's being made Flesh*, John iv. wherein (as the Greek expresses it) He did *tabernacle* among us. That whereas we did dwell here in earthly Tabernacles (only now destitute of the Divine Presence) He most kindly comes and pitches his Tent amongst our Tents, sets up his Tabernacle by ours, replenished and full of God; so that here the Divine Glory was familiarly visible, the *Glory of the only begotten Son of the Father*, shining with mild and gentle Rays, such as should allure, not affright us, nor their Terror make us afraid. A Veil is most condescendingly put on, lest Majesty should too potently strike disaccustomed, and mis-giving Minds; and what is more terrible of this Glory is allayed, by being interwoven with Grace and Truth.

UPON this Account might it now truly be proclaimed, *Behold, the Tabernacle of God is with Men!* That is performed which once seemed hardly credible, and (when that Temple was raised that was

was intended but for a Type of this) was spoken of with wondering Expostulation: *In very Deed will GOD dwell with Men on Earth!* Whereas it might have been reasonably thought, this World should have been for ever forsaken of GOD, and no Appearance of Him ever have been seen here, unless with a Design of taking Vengeance; how unexpected and surprising a Thing was this, that in a State of so comfortless Darkness and Desolation, *the Day-spring from on high should visit it*; and that GOD should come down, and settle Himself in so mean a Dwelling, on Purpose to seek the Acquaintance of his offending, disaffected Creature!

BUT chiefly, and more eminently, this his gracious Inclination was testified by the Manner and Design of his leaving this his earthly Abode, and yielding that his Temple to Destruction: *Destroy this Temple, and I will raise it up.* This being an animated Living Temple, could not be destroyed without Sense of Pain, unto which it could not willingly become subject, but upon Design; and that could be no other than a Design of Love. When He could have commanded twelve Legions of Angels to have been the Guardians of this Temple, to expose it to the Violence of profane and barbarous Hands; this could proceed from Nothing but Love; and *greater Love could none shew*, especially if we consider what was the designed Event. This Temple was to fall but single, that it might be raised manifold; it was intended (as it came to pass) to be multiplied by being destroyed, as Himself elegantly illustrates the Matter: *Verily, verily, I say unto you, except a Corn of Wheat fall into the Ground and die, it abideth alone; but if it die, it bringeth forth much Fruit*, John xii. which He afterwards expresses without a Metaphor: And
I,

I, if I be lift up from the Earth, (signifying, as it follows, the Death He should die) will draw all Men unto Me.

WE will not here insist on what was said before, that hereby the Way was opened for the Emission of the Spirit, which, when it came forth, performed such Wonders in this Kind, creating and forming into Temples many a disaffected unwilling Heart. Whence it may be seen, that He forsook that his present Dwelling, not that He might dwell here no longer, but only to change the Manner of his Dwelling, and that He might dwell here more to common Advantage; the Thing He intended, when He came down. He came down, that by Dying, and descending low *into the lower Parts of the Earth*, He might make Way for a glorious Ascent; and ascended, that *He might fill all Things*, Eph. iv. that *He might give Gifts to Men, even the Rebellious also, that He might dwell among them*, Ps. lxxviii. Not, I say, to insist on this, which shews the Power by which those great Effects were wrought; we may also here consider the Way wherein they were wrought, *i. e.* by Way of Representation, and Demonstration of the Divine Love to Men.

How brightly did this shine, in the glorious Ruin and Fall of this Temple: Herein how did Redeeming Love triumph! How mightily did it conquer, and slay the Enmity that wrought in the Minds of Men before! Here He overcame by dying, and slew by being slain; now were *his Arrows sharp in the Hearts of Enemies, by which they became subject*, Psalm xlv. What wounded Him, did, by a strong Reverberation, wound them back again. How inwardly were Thousands of them pierced, by *the Sight of Him whom they had pierced!* How sharp a Sting was in those Words:

Words: *Therefore, let all the House of Israel know assuredly, that GOD hath made that same Jesus, whom ye crucified, both LORD and Christ, Acts ii.* For it immediately follows: *When they heard this, they were pricked to the Heart.* They that crucified Him, are crucified with Him; are now in Agonies, and willing to yield to any Thing they are required: *Men and Brethren, what shall we do?* He may have Temples now for taking them, the most obdurate Hearts are overcome; and what could be so potent an Argument? what so accommodate to the Nature of Man? so irresistible by it?

To behold this Live-Temple of the living God, the sacred Habitation of a Deity, full of pure and holy Life and Vigour, by vital Union with the eternal Godhead, voluntarily devoted to the most painful and ignominious Suffering, purposely to make Atonement for the Offence done by revolted Creatures against their rightful LORD! What Rocks would not rent at this Spectacle! Enough to put the Creation (as it did) into a Paroxysm, and bring upon it travailing Pangs! And how strange if the Hearts of Men, next and most closely concerned, should alone be unmoved, and without the Sense of such Pangs! Well might it be said, *I, if I be lift up, will draw all Men*, without any such diminishing Sense, as to mean by that *all* a very few only; not intending so much by it the Effect wrought, (though that also be not inconsiderable) as the Power, or natural Aptitude of the Cause; *q. d.* This were enough to vanquish and subdue the World, to mollify every Heart of Man, and to leave the Character upon them of most inhuman Creatures, and unworthy to be called Men, that shall not be drawn. It might be expected, that every one that hath not abandoned Humanity, or hath the Spirit of a Man in Him, should be wrought

wrought upon by this Means; and they cannot but incur most fearful Guilt, even all Men, who once having Notice of this Matter, are not effectually wrought upon it.

UPON which Account the Apostle asks the *Galatians*, (who had not otherwise seen this Sight, than as the Gospel-Narrative had represented it to them) *who had bewitched them, that they should not obey, before whose Eyes Christ had been set forth crucified among them*; intimating, that He could not account them less than bewitched, whom the Representation of *Christ* crucified did not captivate into Obedience.

AND since, in his Crucifixion, He was a Sacrifice, *i. e.* placatory and reconciling, and that Reconciliations are always mutual, of both the contending Parties to one another; it must have the proper Influence of a Sacrifice immediately upon both, and as well mollify Mens Hearts towards GOD, as procure that He should express favourable Inclinations towards them: That is, that all Enmity should cease, and be abolished for ever; that Wrongs be forgotten, Rights restored, and entire Friendship, Amity, and free Converse be renewed, and be made perpetual. All which signifies, that by this Means the Spirits of Men be so wrought upon, that they render back to GOD his own Temple most willingly, not merely from an Apprehension of his Right, but as overcome by his Love, and valuing his Presence more than their own Life.

GUILT is apt to be jealous, no Wonder if the Spirits of Men, conscious of so great Wrong done to GOD, (and a secret Consciousness there may be, even where there are not very distinct Reflections

upon the Case) be not easily induced to think God reconcileable. And while He is not thought so, what can be expected but obstinate Aversion on their Part? For what so hardens as Despair?

MUCH indeed might be collected, by deeply considering Minds, of a Propension, on God's Part, to Peace and Friendship, from the Course of his Providence, and present Dispensation towards the World: His Clemency, Long-suffering, and most of all his Bounty towards them; *these lead to Repentance* in their own natural Tendency, yet are they but dull insipid Gospel in themselves to Men drowned in Sensuality, buried in Earthliness, in whom the Divine Spirit breathes not, and who have provoked the Blessed Spirit to keep at a Distance, by having stupified and laid asleep the considering Power of their own Spirit.

NOR are these the usual Means, apart and by themselves, which the Spirit of GOD is wont to work by, upon the Hearts of Men; as Experience and Observation of the common State of the Pagan World, doth sadly testify, and without the Concurrence of that blessed Spirit, even the most apt and suitable Means avail Nothing.

BUT where there is so express a Testification, as we find in the Gospel of *Christ*, of GOD's Willingness to be reconciled; a Proclamation distinctly made, that imports no other Thing, but *Glory to God in the Highest, Peace on Earth, and Good-will towards Men*: For Confirmation whereof, the Son of GOD incarnate is represented slain, and offered up a bloody Sacrifice; and that we might see at once both that GOD is reconcileable, and how or upon what Terms He comes to be so: No Place for reasonable Doubt any longer remains, we have before our Eyes, what, by the wonderful Strangeness of it, should

should engage the most stupid Minds to consider; what ought to assure the most misgiving, doubtful Mind, that God is in good Earnest, and intends no Mockery or Deceit in his Offer of Peace; and what ought to melt, mollify, and overcome the most obdurate Heart.

YEA not only what is, in its own Nature, most apt to work towards the producing these happy Effects, is here to be found; but wherewith also the Spirit of Grace is ready to concur. It being his Pleasure, and most fit in itself, that He should chuse to unite, and fall in with the aptest Means, and apply Himself to the Spirits of Men in a Way most suitable to their own Natures, and most likely to prevail with them: Whereupon the Gospel is called *the Ministration of Spirit and Life, and the Power of GOD to Salvation*. But that this Gospel, animated by that mighty and good Spirit, hath not universally spread itself over all the World, only its own resolved, and resisting Wickedness is the the faulty Cause; otherwise there had been Gospel, and Temples raised by it every where.

X. 2. THIS original, primary Temple hath Matter of rational Inducement in it; as it gives us a plain Representation of Divine Holiness, brightly shining in human Nature. For here was to be seen a most pure, serene, dispassionate Mind, unpolluted by any earthly Tincture, inhabiting an earthly Tabernacle, like our own. A Mind adorned with the most amiable lovely Virtues, *Faith, Patience, Temperance, Godliness*, full of all *Righteousness, Goodness, Meekness, Mercifulness, Sincerity, Humility*, most abstracted from this World, immoveably intent upon what had Reference to a future State of Things, and the Affairs of another Country. Inflexible, by the Blandishments of Sense,

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not apt to judge by the Sight of the Eye, or be charmed by what were most grateful to a voluptuous Ear; full of Pity towards a wretched sinful World, compassionate to its Calamities, unprovoked by its sharpest Injuries; bent upon doing the greatest Good, and prepared to suffer whatsoever Evil.

HERE was presented to common View, a Life transacted agreeably to such a Temper of Mind; of one invariable Tenor, equal, uniform, never unlike itself, or disagreeing with the exactest Rules. Men might see a God was come down, to dwell among them; *the Brightness of the Father's Glory, and the express Image of his Person*; a Deity inhabiting human Flesh; for such Purposes as He came for, could not be supposed to carry any more becoming Appearance, than He did.

HERE was therefore an exemplary Temple, the fair and lovely Pattern of what we were, each of us, to be formed unto; imitating us (for sweeter Allurement) in what was merely natural, and inviting us to imitate Him in what was (in a communicable Sort) supernatural and divine.

EVERY one knows how great is the Power of Example, and may collect how apt a Method this was to draw the Spirits of Men. Had only Precepts and Instructions been given Men, how they were to prepare and adorn, in themselves, a Temple for the living God, it had, indeed, been a great Vouchsafement; but how much had it fallen short of what the present State of Man did, in Point of Means, need and call for! How great a Defalcation were it from the Gospel, if we wanted the History of the Life of *Christ*! But not only to have been told of what Materials the Temple of
God

God must consist, but to have seen them put together; to have Opportunity of viewing the beautiful Frame in every Part, and of beholding the lovely imitable Glory of the whole, and which we are to follow, though we cannot with equal Steps: How merciful Condescension, and how great an Advantage is this unto us!

WE have here a State of entire Devotedness to GOD (the principal Thing in the Constitution of his Temple) exemplified before our Eyes, together with what was most suitable besides to such State. Do we not see how, in a Body of Flesh, one may be subject to the Will of GOD? To count the doing of it our Meat and Drink? When it imposes any Thing grievous to be suffered, to say: *Not my Will, but Thine be done?* How in all Things to seek, not our own Glory, but His? And not to please ourselves, but Him? How, hereby, to keep his blessed Presence with us, and live in his constant Converse and Fellowship; never to be left alone, but to have Him ever with us, as always aiming to do the Things that please Him? Do we not know how to be tempted, and abstain; injured, and forgive; disobliged, and do Good? To live in a tumultuous World, and be at Peace within? To dwell on Earth, and have our Conversation in Heaven?

WE see all this hath been done, and much more than we can here mention; and by so lively a Representation of the brightest Excellencies, beautifying this original exemplary Temple, we have a two-fold Advantage towards our becoming such, viz. That hereby both the Possibility and the Loveliness of a Temple (the Thing we are now ourselves to design) is here represented to our View; by the former whereof we might be encouraged,

by the latter allured unto Imitation; that working upon our Hope, this working upon our Desire and Love, in order hereto.

I. **THE Possibility.** I mean it not in the strict Sense only, as signifying no more than that the Thing, simply considered, implies no Repugnance in itself; for as no one needs to be told that such a Thing is (in this Sense) possible, so to be told it would signify little to his Encouragement. There are many Things, in this Sense, not impossible, whereof no Man can, however, have the least rational Hope; as that another World may shortly be made, that he may be a Prince or a great Man therein; with a thousand the like.

BUT I mean it of what is possible to Divine Power (*i. e.* to the Grace and Spirit of GOD) now ready to go forth, in a Way and Method of Operation, already stated and pitched upon for such Purposes. For having the Representation before our Eyes of this original Temple, GOD inhabiting human Flesh on Earth; we are not merely to consider it as it is in itself, and to look upon it as a strange Thing, or as a glorious Spectacle, wherein we are no further concerned, than only to look upon it, and take Notice that there is or hath been such a Thing; but we are to consider how it came to pass, and with what Design it was that such a Thing should be, and become obvious to our View. Why have we such a Sight offered us? Or what imports it unto us?

AND when we have informed ourselves, by taking the Account the Gospel gives us of this Matter, and viewed the Inscription of that great Name *Immanuel*, by wonderful Contrivance, inwrought into the very Constitution of this Temple; we will then

then find this to be intended for a leading Case, and that this Temple was meant for a Model of that which we ourselves are to become; or after which the Temple of GOD in us, must be composed and formed. And so that this Matter is possible to an ordinate Divine Power, even to that mighty Spirit that resides eminently in this Temple, on Purpose to be transmitted thence to us, for the Framing of us to the Likeness of it; so that the Thing is not merely possible, but designed also; viz. *That as He was, so we might be in this World*, 1 John iv. Unto which is necessary our believing Intuition towards Him, or a fiducial Acknowledgment that this *Jesus* is the Son of GOD, come down on Purpose into human Flesh, to bring about an Union between GOD and us; whereupon that Union itself ensues, the Matter is brought about, we come to dwell in GOD, and He in us, Ver. 15.

AND, *Hereby know we that we dwell in Him, and He in us, because He hath given us of his Spirit*, Ver. 13. And though it was an unmeasured Fulness of this Spirit, which dwelt in this primary Temple; yet we are taught and encouraged hence to expect, that a sufficient and proportionable Measure be imparted to us, that we may appear not altogether unlike, or unworthy of Him; that this Temple and ours are of the same Make, and both He that sanctifieth, and they that are sanctified, are all of one; that we so far agree with our Original, that He may not be ashamed to call us Brethren, *Heb. ii.*

AND how aptly doth this tend to excite and raise our Hope of some great Thing, to be effected in this Kind, in us; when we have the Matter thus exemplified already before our Eyes, and behold the

the perfect Model, according whereto we ourselves are to be framed.

NOR doth that signify a little to the drawing of our Wills, or the engaging us to a Consent, and Co-operation, as the Under-builders in the Work of this Temple; a Design that in itself appears advantageous, needs no more to set it on Foot, than that it be represented hopeful. No one, that understands any Thing of the Nature of Man, is ignorant of the Power of Hope.

THIS one Engine moves the World, and keeps all Men busy? every one soon finds his present State not perfectly Good, and hopes some Way to make it better: Otherwise, the World were a dull Scene. Endeavour would languish, or rather be none at all; for there were no Room left for Design, or a rational Enterprizing of any Thing; but a lazy, unconcerned Trifling, without Care, which End goes forward, and with an utter Indifferency whether to stir or sit still.

MEN are not, in their own Designs, without Hope, but their Hope is placed upon Things of no Value; and when they have gained the next Thing they hoped for, and pursued, they are as far still as they were from what they meant that for. They have obtained their nearer End, but therein mistook their Way, which they designed by it to their further End. When they have attained to be rich, yet they are not happy, perhaps much further from it than before; when they have preyed upon the Pleasure they had in Chase, they are still unsatisfied; it may be, guilty Reflections turn it all to Gall and Wormwood. Many such Disappointments might make them consider, at length, they have

have been out all this While, and mistaken the whole Nature and Kind of the Good, that must make them happy. They may come to think with themselves, somewhat is surely lacking, not only to our present Enjoyment, but to our very Design; somewhat it must be without the Compass of all our former Thoughts, wherein our satisfying Good must lie.

GOD may come into their Minds, and they may cry out: Oh! that is it, here it was I mistook, and had forgot myself. Man once had a GOD! and that GOD had his Temple, wherein He resided, and did converse with Man; hither He must be invited back. Yea, but his Temple lies all in Ruin, long ago deserted and disused, forsaken upon Provocation, and with just Resentment; the Ruin to be repaired by no mortal Hand; the Wrong done to be expiated by no ordinary Sacrifice.

ALL this imports Nothing but Despair, but let now *Immanuel* be brought in, this original Temple be offered to View, and the Design of it be laid open; and what a Spring of Hope is here! What can now be wanting to persuade a wretched Soul of God's Willingness to return? Or being now sensible of its Misery, by his Absence; to make it willing of his Return: Yea, and to contribute the utmost Endeavour, that all Things may be prepared, and put into due Order for his Reception? Or if any Thing should be still wanting, it is but what may more work upon Desire, as well as beget Hope; and to this Purpose, a narrower View of this original Temple also serves; that is, it not only shews the Possibility, but gives us Opportunity to contemplate.

2. THE Loveliness too of such a Temple. For here is the fairest Representation that ever this World had, or that could be had, of this most delectable Object. The Divine Holiness incarnate did never shine so bright. And we may easily apprehend the Advantage of having so lively, and perfect a Model set before us, of what we are to aim at; Precepts could never have afforded so full a Description, or have furnished us with so perfect an Idea. He that goes to build an House, must have the Project formed in his Mind before; and he is to make a material House of an immaterial: So here, we may say the real House is to be built out of the mental, or notional One.

It is true indeed, when we have got the true and full Idea or Model of this Temple, our greatest Difficulty is not yet over; how happy were it, if the rest of our Work would as soon be done! And our Hearts would presently obey our Light. If it were ductile and easy to yield, and receive the Impression that would correspond to a well enlightened Mind; if we could presently become like to the Notions we have, of what we should be: What excellent Creatures should we appear, if on the sudden our Spirits did admit the habitual, fixed Frame of Holiness, whereof we sometimes have the Idea in our Minds?

BUT though to have that Model truly formed in our Understandings, be not sufficient, it is however necessary; and although our main Work is not immediately done by it, it can never be done without it.

TRUTH is the Means of Holiness: *Sanctify them through thy Truth*, John xvii. 17. GOD hath chosen us to Salvation, *Through Sanctification of the Spi-*

Spirit, and Belief of the Truth, 2 Theff. ii. 13.
 Therefore it is our great Advantage to have the most full Notion, that may be, of that Temper and Frame of Spirit we should be of. When the Charge was given *Moses* of composing the Tabernacle (that moveable Temple) he had the perfect Pattern of it shewn Him in the Mount. And to receive the very Notion aright of this spiritual Living Temple, requires a some Way prepared Mind, purged from vicious Prejudice, possessed with Dislike of our former Pollutions, and Deformities; antecedent whereto is a more general View of that Frame, whereunto we are to be composed, and then a more distinct Representation is consequent thereon. As we find the Prophet is directed, first to shew the People the House, that they might be ashamed; whereupon it follows: *If they be ashamed of that they have done*, then he must shew them the Form of the House, and the *Fashion thereof, and the Goings out thereof, and the Comings out thereof, and all the Ordinances thereof*, Ezek. xliii. 10, 11.

How much would it conduce to the Work of God's Temple, in us, if upon our having had some general Intimation of his gracious Propensions towards us to repair our Ruins, and restore our forlorn State, we begin to lament after Him, and conceive inward Resentments of the Impurities, and Desolations of our Souls; we shall now have the distinct Representation set before our Eyes, of that glorious Workmanship which He means to express in our Renovation! How taking, and transporting a Sight will this be to a Soul, that is become vile and loathsome in its own Eyes, and weary of being without God in the World!

BUT

BUT now, wherein shall He be understood to give us so exact an Account of his merciful Design, in this Matter, as by letting us see how his Glory shone in his own incarnate Son, his express Image; and then signifying his Pleasure, to have us conformed to the same Image.

THIS is his Method, when He goes about to raise his new Creation, and erect his inner Temple (as it was in some Respect his Way, when He made his first great outer Temple of the World) GOD, *that commanded Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of GOD, in the Face of Jesus Christ, 2 Cor. iv.* That Glory shines with greatest Advantage to our Transformation, in the Face or Aspect of Immanuel.

WHEN we set our Faces that Way, and our Eye meets his, we steadily look to *Jesus*; when *we, with open Face, behold as in a Glass, the Glory of the LORD, we are changed from Glory to Glory, as by the Spirit of the LORD, 2 Cor. iii.* His very Spirit enters with those vital Beams, enters at our Eye, and is thence transfused through our whole Soul.

THE Seed and generative Principle of the new Creature is Truth, *Being born again, not of corruptible Seed, but incorruptible, the Word of GOD, 1 Pet. xxiii.* We must understand it of practical Truth, or that which serves to shew what we are to be and do, Chap. ii. 1, 2, 3, 4. in our new and regenerate State. Hereby Souls are begotten to GOD, hereby they live and grow, hereby they come and join as living Stones to the living Corner-Stone, in the Composition of this spiritual House (as we see the Series of Discourse runs in this Context)

Context) Now we have this practical Truth, not only exhibited in Maxims, in the World ; but exemplified in the Life of *Christ*. And when the great renovating Work is to be done, *the Old Man to be put off, the New Man to be put on, the Spirit of our Mind to be renewed* ; our Business is to learn *Christ, and the Truth, as it is in Jesus, Eph. iv. 20, 21, 23, 24.* so is accomplished the Formation of that New Man that is after God. And when we become his (second) Workmanship, we are created in *Christ Jesus* unto good Works ; caught into Union with that Spirit, which shewed itself in the whole Course of his Conversation on Earth, and is gradually to work, and form us to an Imitation of Him.

WHEREUNTO we are not formed, by mere looking on, or by our own Contemplation only of his Life and Actions, on the one Hand ; nor on the other Hand, is our looking on useless and in vain, as if we were to be formed like mere Stones, into dead unmoving Statues, rather than living Temples. Or as if his Spirit were to do that Work upon us, by a violent Hand, while we know Nothing of the Matter, nor any Way comply to the Design. But the Work must be done by the holding up the Representation of this primary Temple before our Eyes, animated and replenished with Divine Life and Glory, as our Pattern, and the Type by which we are to be formed ; 'till our Hearts be captivated, and won to the Love and Liking of such a State. *i. e.* To be so united with God, so devoted to Him, so stamped and impressed with all imitable God-like Excellencies, as He was ; we are to be so enamoured herewith, as to be impatient of remaining what we were before.

AND such a View contributed directly hereto, and in a Way suitable to our Natures. Mere transient Discourses of Virtue and Goodness, seem cold and unsavoury Things to a Soul drenched in Sensuality, sunk into deep Forgetfulness of God, and filled with Aversion to Holiness; but the Tract and Course of a Life evenly transacted, in the Power of the Holy Ghost, and that is throughout uniform, and constantly agreeable to itself, is apt, by often repeated Insinuations (as Drops wear Stones) insensibly to recommend itself as amiable; and gain a Liking even with them that were most opposite, and disaffected.

AND how great a Thing is done towards our entire Compliance with the Redeemer's Design, of making us Temples to the living God, as He Himself was, when He under that very Notion appears amiable in our Eyes! How natural and easy is Imitation to Love! All the Powers of the Soul are now, in the most natural Way, excited and set on Work; and we shall not easily be induced to satisfy ourselves, or admit of being at Rest, 'till we attain a State, with the Loveliness whereof our Hearts are once taken.

BUT Nothing of all this is said with Design, nor hath any Tendency to diminish or detract from that mighty Power of the blessed Spirit of God, by whom Men become willing of the Return of the Divine Presence, into its ancient Residence, and, in Subordination, active towards it; but rather to magnify the Excellency of that Wisdom, which conducts all the Exertions and Operations of that Power, so suitably to the Subject to be wrought upon, and the Ends to be affected.

UPON the whole, the setting up of this original Temple, inscribed with the great *Immanuel*, or the whole Constitution of *Christ* the Mediator, hath we see a very apparent Aptitude, and rich Sufficiency in its Kind, to the composing of Things between GOD and Men; the replenishing this desolate World with Temples again, every where, and those with the Divine Presence: Both as there was enough in it, to procure Remission of Sin, enough to procure Emission of the Holy Spirit; an immense Fulness both of Righteousness, and Spirit; of Righteousness, for the former Purpose; and of Spirit for the latter. And both of these, in distinct Ways, capable of being imparted; because the Power of imparting them, was upon such Terms obtained, as did satisfy the Curse of the violated Law, which must otherwise have everlastingly with-held both, from apostate offending Creatures.

It is not the Righteousness of GOD, as such, that can make a guilty Creature guiltless (which must rather oblige Him still to hold him guilty) or the Spirit of GOD, as such, that can make him holy.

HERE is a full Fountain, but sealed and shut up, and what are we the better for that? But it is the Righteousness, and Spirit of *Immanuel*, GOD with us; of Him *who was made Sin for us, that we be made the Righteousness of GOD in Him, and who was made a Curse for us, that we might have the Blessing of the promised Spirit*: Otherwise, there were not in Him a Sufficiency to answer the Exigency of the Case; but as the Matter is, here is abundant Sufficiency, in both Respects. And therefore,

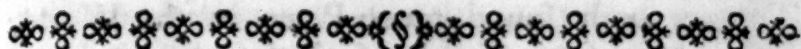
THE only Thing that remains to be shewn here. in is the Necessity, and Requisite of such Means as this, to this End.

FOR when we take Notice of so great, and so rare a Thing as *Immanuel*, set up in the World; and find by this solemn Constitution of Him, by the Condition of his Person, his Accomplishments, Performances, Sufferings, Acquisitions, the Powers and Virtues belonging to Him, that every Thing hath so apt an Aspect to the Restitution of lost Man, and of GOD's Temple in and with Him; we cannot but confess, here is a Contrivance worthy of GOD, sufficient for its End. So that the Work needs not fail of being done, if in this Way it prove not to be overdone; or if the Apparatus be not greater than was needful for the intended End; or that the same Purposes might not have been effected, at an easier Rate.

I DESIGN therefore to speak distinctly of the Necessity of this Course, in Reference,

1. To the Remission of Sin.
2. To the Emission, or Communication of that Spirit.





C H A P. VI.

IT may here perhaps be said: Why might not the Matter have been otherwise brought about? Or might not GOD, of his mere Sovereignty, have remitted the Wrong done to Him, without any such Atonement? And upon the same Account, have sent forth his Spirit to turn Mens Hearts? And if that must work by Arguments, and rational Persuasives, were there not others to have been used, sufficient to this Purpose, tho' the Son of GOD had never become Man, or died upon this Account? To use Means exceeding the Value of the End, may seem as unsuitable to the Divine Wisdom, as not to have used sufficient. And who can think the Concernments of silly Worms impossible to be brought to a fair Issue, without so great things as the Incarnation, and Death of GOD's own Son.

WHEREFORE we proceed to shew the Necessity (as the Case stood) that this Course should be taken, for this End. No Man can here think we mean, that the End it self was otherwise necessary, than as the freest Love and Good-will made it so; but that supposed, we are only to evince that this Course was the necessary Means to attain it. And as to this, if indeed that Modesty and Reverence were every where to be found, wherewith it would become dim-sighted Man to judge of the Ways of GOD, any Enquiry of this Kind might be forborn; and it would be enough to put us out of Doubt, that it was the most equal and fittest Way, that we see it is the

Way which GOD hath taken. But that cross Temper hath found much Place in the World, rather to dispute GOD's Methods, than comport with them, in an obedient thankful Compliance, and Subserviency to their intended Ends. And how deeply is it to be resented, that so momentous a Thing in the Religion of Christians, and that above all other should be the Subject of admiring devout Thoughts and Affections, should ever have been made intricate, and perplexed by Disputation! That the Food of Life should have been filled with Thorns and Gravel! And what what was most apt to beget good Blood, and turn all to Strength, Vigour, and Spirit; should be rendered the Matter of a Disease! This can never enough be taken to Heart. What Complaints might the tortur'd famish'd Church of *Christ* send up against the ill Instruments of so great a Mischief! "LORD! we asked Bread, and they gave us a Stone; they have spoil'd the Provisions of thy House; our pleasantest Fare, most delicious and strengthening Viands they have made tasteless, and unsavory." What Expostulations might it use with them? "Will you not let us live? Can nothing in our Religion be so sacred, so important, as to escape your perverting Hands?"

THE Urgency of the Case itself permits not that this Matter be silently passed over, a *Living Temple* needs the apt Means of Nourishment, and Growth; and it must be nourish'd and grow, by what is suitable to its Constitution; unto which Nothing is more inward, than the laying this Living Corner-Stone.

WE will acknowledge the Reasons of divers Things, in GOD's Appointments, may be very deeply

deeply hidden, from our most diligent Search; where they are, his telling us the Matter is so, or so, is Reason enough to believe with Reverence. But when they offer themselves, we need not be afraid to see them; and when the Matter they concern is brought into Question, we should be afraid of being so treacherous as not to produce them.

Now that it was requisite this Temple should be so founded, is a Matter not only not repugnant to Reason, but which fairly approves it self thereunto. That is, so far as that tho' it exceed all human Thought, the great LORD of Heaven and Earth, infinitely injur'd by the Sin of Man, should so wonderfully condescend; yet when his good Pleasure is plainly expressed, touching the End, that Nothing could be so apparently congruous, so worthy of Himself, as the Way which He hath taken to bring it about.

THAT it might be brought about, a Compliance was necessary, and a mutual yielding of both the distanced Parties; *i. e.* that GOD consent to return to his desolate Temple; and that Man consent or be willing he should.

WE have shewn, that the Constitution and Use of the original Temple, whereof the Account hath been given, was sufficient, and aptly conducing unto both. Now being to shew, wherein they were also requisite or necessary to the one, and the other, we must acknowledge them not alike immediately necessary to each of these; and must, therefore, divide the Things in order where-to this Course was taken, and speak of them severally.

NOR

NOR are they to be so divided, as tho' the Procurement of GOD's Return for his Part, and of Man's admitting thereof for his Part, were throughout to be severally considered; for GOD's Part is larger than Man's, and someway runs into it. He is not only to give his own Consent, but to gain Man's; and besides his own willing to return to repossess this his Temple, He is to make Man willing also. Or rather that Repossession, rightly understood, will be found to include the making of Man willing, *i. e.* in that very Repossession He is to put forth that Measure of Power, by which He may be made so. All this is GOD's Part, which he doth graciously undertake; and without which Nothing could be effected in this Matter.

BUT then, because Man is to be wrought upon in a Way suitable to his reasonable Nature, He is to have such Things offer'd to his Consideration, as in their own Nature tend to persuade Him; and which that Power and Spirit, to be put forth, may use as proper Means to that Purpose. Now it is Man's Part to consider such Things, and consent thereupon.

OUR Business, therefore, is to shew how necessary the Constitution of *Immanuel* was, chiefly as to what now appears to be GOD's Part; and afterward, to say somewhat as to our own.

To the former, it was requisite that the original Temple *Immanuel* should be set up, and be used to such immediate Purposes as have been expressed; to the latter, was requisite the Declaration hereof. To the one, that such a Constitution should be; to the other, that it be made known to Man.

II. FIRST then, in Reference to the former, this Constitution was necessary, that so there might be a sufficient Means for the previous Expiation of the Offence, done to the Majesty of GOD; or that the injurious Violation of his sacred Rights might be sufficiently recompenced.

AND here, more particularly, two Things are to be cleared.

FIRST, That in order to GOD's Return, it was necessary such a full recompence should be made Him.

SECONDLY, That it could not be full any other Way, than this by *Immanuel*.

IN discoursing of which Things, it is not intended to go in the usual Way of Controversy, to heap up a great Number of Arguments, and discuss particularly every little Cavil; but plainly to offer such Considerations as may tend to clear the Truth, and rather prevent, than answer Objections against it.

WHEREFORE we say, (1.) It was necessary GOD's Return and Vouchsafement of his gracious restored Presence to Man, as his Temple, should be upon Terms of Recompence made Him, for the Indignity and Wrong done, in the former Violation thereof.

WHATSOEVER is most congruous and fit for Him to do, that is necessary to Him; He cannot swerve in the least Tittle, we will not only say, from what strict and rigorous Justice doth exact; but also not from what is requisite, under the Notion of most comely and decent. Hath it been said of a mortal Man, that it was as easy to alter
the

the Course of the Sun, as to turn him from the Path of Righteousness? We must suppose it of the eternal God equally impossible that He should be diverted from, or ever omit to do what most is seemingly, becoming, and worthy of Himself. In such Things wherein He is pleased to be our Pattern, what we know to be our own Duty, we must conclude is his Nature; we ought to be found neither in an unjust Act, or Omission, nor indecent One; and he cannot.

NOR can it be a Doubt, but that He only is the competent Judge of what is becoming, and worthy of Himself; or what is most congruous, and fit in itself to be done, *Isa. 40. Who hath directed the Spirit of the LORD, or being his Counsellor, hath instructed Him?* Surely the best Reason we can exercise in this Case, is to think that Course reasonable, which we find God hath chosen; altho' we had no Insight at all into the Matter. There are many Constitutions, which we have Occasion to observe in the Course of God's Government over the World, which, by the Constancy of them, we have Ground to think founded in indispensable Necessity; tho' the Reasons, whereupon they are necessary, are most deeply hidden from us.

NOT to speak of the abstruser Paths and Methods of Nature, wherein while we observe a Constancy, yet perhaps we apprehend it might have been some other Way, as well; perhaps it might, but it is more than we know. And tho' as hath been said, we have Reason to suppose that the Ways God hath taken, in Matters of this Sort, may be more absolutely arbitrary; yet the constant Iteration of the same Thing, or Continuation of the ancient settled Course, shews the Peremptoriness of the Creator's Counsel; and seems to carry with it

it an implied Rebuke of our ignorant Rashness, in thinking it might as well be otherwise; and a stiff asserting of his Determinations against us. There are none so well studied Naturalists, as to be able to give a rational Account why it is so, and so, in many Instances; wherein they may yet discern the Inflexibleness of Nature, and perceive her Methods to be as unalterable, as they are unaccountable. It is true, this is obvious to be seen by any Eye, that where Things are well, as they are, Constancy doth better than Innovation or Change; but it very much becomes human Modesty to suppose, that there may, in many Cases, be other Reasons to justify the present Course, which we see not. But we may, with more Advantage, consider the Fixedness of that Order which GOD hath set, unto the Course of his Dispensation, towards his intelligent Creatures; wherein we shall only instance in some few Particulars.

As first, that there is so little discernable Commerce, in the present State, between the superior Rank of these Creatures, and the inferior: That whereas we are well assured there are intelligent Creatures, which inhabit not earthly Bodies like ours, but hold an Agreement with us in greater Things; they yet so rarely converse with us. When we consider, that such of them as remain Innocent, and such of us as are, by Divine Mercy, recovered out of a State of Apostacy, are all subject to the same common LORD; observe the more substantial Things of the same Law; have all the same common End; are acted by the same Principle of Love, Devotedness, and Zeal for the Interest and Honour of the great Maker, and LORD of all Things. We are All to make up one Community with them, and be Associates in the same future blessed State; yet they have little Intercourse with
us,

us, they shun our Sight. If sometimes they appear, it is by transient, hasty Glances; they are strangely shy, and reserved towards us, they check our Enquiries, put us, and appear to be themselves in Reference thereto, under awful Restraints. We know not the Reason of all this, sometimes we may think with our selves, those pure and holy Spirits cannot but be full of Kindness, Benignity, and Love, and concerned for us poor Mortals, whom they see put to tug, and conflict with many Difficulties, and Calamities; abused by the cunning Malice of their, and our Enemy; imposed upon by the Illusions of our own Senses. How easily might they make many useful Discoveries to us, relieve our Ignorance in many Things, acquaint us, more expressly with the State of Things in the other World, rectify our *dark, or mistaken Apprehensions*, concerning many both religious, and philosophical Matters! But they refrain, and we know not why.

AGAIN, that in the Days of our Saviour's Converse on Earth, there should be so strange a Connection as to them, on whom he wrought miraculous Cures, between the Divine Power, and their Faith; so that, sometimes, we find it expressly said: *He could do no mighty Work, because of their Unbelief.*

AND we lastly, instance in the Fixedness of that Course, which God hath set, for making known to the World the Contents of the Gospel of *Christ*; so that little is ever done therein, immediately, or by extraordinary Means. The Apostle *Paul* is stopt in the Career of his Persecution, by an amazing Voice, and Vision; but he is left for Instruction, as to his future Course, to *Ananias*. Unto *Cornelius* an Angel is sent, not to preach the Gospel,

Gospel, but to direct him to send for *Peter*, for that purpose. The LORD doth not immediately himself instruct the Eunuch, in the Faith of *Christ*, but directs *Philip* to do it; and Experience shews, that (according to the Rule set in that Case, *Rom. 10.*) where they have no Preachers, they have no Gospel.

Now as to all these Cases, and many more that might be thought on, can it be said it would have been unjust, if GOD had ordered the Matter otherwise? That we cannot so much as imagine, nor are we to think the Matter determined as it is, in all such Cases, by meer Will and Pleasure, without a Reason; which were an Imagination altogether unworthy the Supreme Wisdom; but that there are Reasons of mighty Force in the Natures of Things themselves, obvious to the Divine Understanding, which do either wholly escape ours, or whereof we have but very shallow, dark, conjectural Apprehensions; as he that saw Men as Trees, or as some Creatures, of very acute Sight, perceive what to us seems invisible. And yet those hidden Reasons, have been the Foundation of Constitutions and Laws, that hold Things more steadily than *Adamantine Bands*; and are of more Stability than the Foundations of Heaven, and Earth.

FURTHERMORE it is to be considered, that the Rights of the Divine Government, the Quality and Measure of Offences committed against it, and when, or upon what Terms they may be remitted, or in what Case, it may be congruous to the Dignity of that Government to recede from such Rights; are Matters of so high a Nature, that it becomes us to be very sparing, in making an Estimate about them; especially a more diminishing one, than the general Strain of Scriptures seems

to hold forth. Even among Men, how sacred Things are Majesty, and the Rights of Government! And how much above the Reach of a vulgar Judgment! Suppose a Company of Peasants, that understand little more than what is within the Compass of their Mattock, Plow, and Shovel, should take upon them to judge of the Rights of their Prince, and make an Estimate of the Measure of Offences, committed against the Majesty, and Dignity of Government; how competent Judges would we think them? And will we not acknowledge the most refined, human Understanding as incompetent to judge of the Rights of the Divine Government, or measure the Injuriousness of an Offence, done against it; as the meanest Peasant to make an Estimate of these Matters, in an Human Government? If only the Reputation be wronged of a Person of *better Quality*, how strictly is it insisted on to have the Matter tried by Peers, or Persons of equal Rank! Such as are capable of understanding Honour and Reputation! How would it be resented, if an Affront, put upon a Nobleman, should be committed to the Judgment of Smiths, and Coblers; especially if they were *participes criminis*, and as well Parties, as Judges?

WHEN the *Regalia* of the great Ruler, and LORD of Heaven and Earth, are invaded, his Temple violated, his Presence despised, his Image torn down thence and defaced; who among the Sons of Men are either great, or knowing, or innocent enough to judge of the Offence and Wrong? or how fit it is that it be remitted, without Recompence? or what Recompence would be proportionable? How supposable is it, that there may be Congruities in this Matter, obvious to the Divine

vine Understanding, which infinitely exceed the Measure of ours?

III. AND yet, because GOD speaks to us about these Matters, and they are our own Concernments, as being the offending Parties; it is necessary we apply our Minds to understand them, and possible to us to attain to a true, tho' not to a full Understanding of them. And tho' we can never fully comprehend the Horror of the Case, that reasonable Creatures, made after GOD's Image, so highly favoured by Him, capable of Blessedness in Him, incapable of it any other Way, should have arrived to that Pitch of Wickedness towards Him, and Unnaturalness towards themselves, as to say to Him, *depart from us*, and cut themselves off from Him; tho' we may sooner lose ourselves in the Contemplation, and be overwhelmed by our own Thoughts, than ever see thro' the monstrous Evil of this Defection: Yet we may soon see it incomparably to transcend the Measure of any Offence, that can ever be done by one Creature against another; or of the most scandalous Affront the meanest, the vilest, the most ungrateful, ill-natured Wretch could have devised to put upon the greatest, the most benign, and best deserving Prince, the World ever knew. And if we can suppose an Offence, of that Kind, may be of so heinous a Nature, and so circumstanced as that it cannot be congruous it should be remitted, without some Reparation made to the Majesty of the Prince, and Compensation for the Scandal done to Government; it is easy to suppose it much more incongruous it should be so, in the present Case.

YEA, and as it can never be thought congruous, that such an Offence, against a Human Governor, should be pardoned without the intervening Repen-

tance of the Delinquent ; so we may easily apprehend also the Case to be such, that it cannot be fit it should be pardoned upon that alone, without other Recompence. Whereof if any should doubt, I would demand, is it in any Case fit, that a penitent Delinquent, against Human Laws and Government, should be punished, or a proportionable Recompence be exacted for his Offence, notwithstanding ? Surely it will be acknowledged ordinarily fit, and who would take upon him to be the Censor of the common Justice of the World, in all such Cases ? or to damn the Proceedings of all Times, and Nations, wheresoever a penitent Offender hath been made to suffer the legal Punishment of his Offence, notwithstanding his Repentance ? How strange a Maxim of Government would that be : That it is never fit an Offender, of whatsoever Kind, should be punished, if he repent of his Offence ! And surely if ever, in any Case, somewhat else than Repentance be fitly insisted on, as a Recompence for the Violation of the Sacred Rights of Government ; it may well be supposed to be so, in the Case of Man's common Revolt from God.

UNTO which Purpose it is further to be considered, that in this Case the Matter is much otherwise between God, and Man ; than for the most part between a Secular Prince, and a Delinquent Subject : That is, that Pardon, be it never so plenary, doth (as Pardon) no more than restore the Delinquent into as good a Condition as he was in before. But what was, for the most Part, the Case before of Delinquent Subjects ? There are very few that were before the Prince's Favourites, his intimate Associates, and Friends, with whom he was wont familiarly to converse. Very often the Condition of the Offender was such, before,

that

that his Pardon only saves him from the Gallows ; lets him live, and enjoy only the poor Advantages of his former mean Condition ; and not always that neither. Yea, or if he were one whose higher Rank, and other Circumstances had entitled him to the nearest Attendance on the Person of the Prince, and a daily inward Conversation with him ; it is possible he might be pardoned with Limitation as to his Life, or it may be, further, to his Estate ; without being restored to the Honours, and Offices about the Person of the Prince, which he held only by Royal Favour. For tho' Princely Compassion might extend so far, as to let his Offence be expiated by less than his utter Ruin ; yet also his prudent Respect, to the Dignity of his Government, might not admit that a Person, under publick Infamy, should have the Liberty of his Presence, intermingle with his Councils, or be dignified with more special Marks of his Favour and Kindness.

WHEREAS, in the Restitution of Man, inasmuch as before he was the Temple and Residence of the great KING, where He afforded his most inward, gracious Presence ; the Design is to restore him into the same Capacity, and to as good Condition as he was in before, in these Respects. Yea and not only so, but unspeakably to better his Case, to take him much nearer to Himself than ever, and into a more exalted State. In order whereto, it was the more highly congruous that his Offence be done away, by a most perfect, unexceptionable Expiation ; that so high and great an Advancement of the most heinous Offenders, might not be brought about upon other Terms, than should well accord with the Majesty of his Government over the World.

IV. HERE therefore let a comparative View be taken,

OF the fearful Curse of GOD's Law, upon the Transgressors of it.

AND of the copious Blessing of the Gospel.

THAT thereupon, we may the more clearly judge, how improbable it was there should be a Translation between two so distant States, without Atonement made for Transgression of so high Demerit.

1. As to the former, we are in general told, *Curst is every one that continues not in all Things written in the Book of the Law, to do them.* Astonishing! That He should curse me, who made me! That my Being, and a Curse upon me, should proceed from the Word and Breath of the same sacred Mouth! Of how terrible Import is his Curse! To be made an *Anathema*, separate and cut off from GOD, and from all the dutiful and loyal Part of his Creation! Driven forth from his delightful Presence! In the same Breath, it is said to the loathed Wretch, *depart—accursed!* To be reduced to the Condition of a Vagabond on the Earth, not knowing whither to go! Naked of Divine Protection from any violent Hand, yea, marked out for the Butt of the sharpest Arrows of his own Indignation!

How voluminous and extensive is his Curse! reaching to all one's Concernments in both Worlds, temporal and eternal, of outward and inward Man. To be curst in one's *Basket and Store, in the City and Field, in going out and coming in*: Especially to have all GOD's Curses and Plagues meeting and centering

tering in one's very Heart, to be *there smitten with Blindness, Madness and Astonishment!*

How efficacious is this Curse! Not a faint, impotent wishing Ill to a Man; but under which he really wastes, and which certainly blasts, withers, and consumes him, and even turns his Blessings into Curses! How closely adhering, as a Garment wherewith he is cloathed, and as a Girdle with which he is girt continually! How secretly and subtly insinuating, *as Water into his Bowels, and Oil into his Bones!* And how deservedly doth it befall! The Curse causeless shall not come; this can never be without a Cause. If another curse me, it shews he hates me; if the righteous God do so, it signifies me to be, in myself, an hateful Creature, a Son and Heir, not of Peace, but of Wrath and a Curse.

AND the Effect must be of equal Permanency with its Cause; so that GOD is *angry with the Wicked every Day, and rains upon them Fire, and Brimstone, and an horrible Tempest, as the Portion of their Cup; Indignation and Wrath, Tribulation and Anguish upon every Soul of Man that does Evil, and continually growing into a Treasure, against the Day of Wrath.*

2. VIEW, on the other Hand, the copious abundant Blessing contained and conveyed in the Gospel. It is a Call to Blessing, *that we may inherit a Blessing*; it discovers a State begun with the Blessedness of having Iniquity forgiven, a Course under a continued Blessing of meditating on the Word of GOD with Delight, Day and Night, of being undefiled in the Way: Gives Characters of the Subjects of Blessings, *showered down from the Mouth of Christ on the poor in Spirit, pure in Heart, the Meek,*
Merciful:

Merciful: It aims at *making them nigh, that were afar off*; taking them into GOD's own Family and Household; making them Friends, Favourites, Domesticks, Sons and Daughters; engaging them in a Fellowship with the Father and Son. Yet were all these the Children of Wrath by Nature; whence is this Change!

A REGRESSION became not the Majesty of Heaven! GOD's original Constitution, that connected Sin and the Curse, was just: He abides by it, reverses it not. To have reversed it, was not to have judged the Offenders, but Himself; but having a Mind to shew Men Mercy, He provides for the Expiation of Sin, and salving the Rights of his Government another Way, by transferring Guilt and Curse, not nulling them.

V. WHEREUPON we may also see, what made Atonement for Sin so fundamental to a Design of Grace; the magnifying the Divine Law, *Isaiab xlii. 21.* the asserting the Equity and Righteousness of the supreme Government; not as some odiously suggest, the gratifying of what, with us, is wont to go for a private Appetite of Revenge, from which the Support of the Honour and Dignity of the Government is most remote. Yea, it were horrid to suppose, that any such Thing can have Place with the blessed GOD, which is one of the most odious Things in the Disposition of degenerate Man, an Aptness to take Complacency in the Pains and Anguish of such as have offended us.

So black a Thought of GOD will be most remote from every pious Breast; nor doth any Precept, within the whole Compass of that Revelation which He hath given us, express more fully, at once, both our Duty, and his own Nature, than
that

that of *loving our Enemies, or of forgiving Men their Trespases.*

THERE is, perhaps, somewhere (but O how rarely!) to be found among Men, that benign, generous Temper, when an Enemy is perfectly within one's Power, to be able to take a real Solace in shewing Mercy; when he is in a fearful, trembling Expectation, and hath even yielded himself a Prey to Revenge, to take Pleasure in surprising him by Acts of Kindness and Compassion. Than this, there is no where to be seen a more lively Resemblance of GOD, a truer Part of his living Image, who hath commanded us *to love our Enemies, if they hunger to feed them, to bless them that curse us, and to pray for them that despitefully use us and persecute us, that we may be his Children, that we may shew ourselves born of Him, and to have received from Him a new, even a divine Nature; one truly agreeable to, and resembling his own.* And unto Him the Acts and Operations that naturally proceed from this Temper, are more grateful than all whole Burnt-Offerings and Sacrifice.

So are we to frame our Conceptions of the ever-blessed GOD, if either we will take the Idea of an absolutely perfect Being, or his own frequent Affirmations, who best understands his own Nature; or the Course of his actual Dispensations towards a sinful World, for our Measure of Him.

VI. THAT then wherewith we must suppose the blessed GOD to be pleased, in the Matter of Punishing, is the Congruity of the Thing itself, that the sacred Rights of his Government over the World be vindicated; and that it be understood, how ill his Nature can comport with any Thing that is impure: And what is in itself so highly congruous,

gruous, cannot but be the Matter of his Delectation. He takes eternal Pleasure in the Reasonableness and Fitness of his own Determinations and Actions, and rejoices in the Works of his own Hands, as agreeing with the apt, eternal Schemes and Models which He hath conceived in his most wise and all-comprehending Mind. So that tho' *He desireth not the Death of Sinners*, and hath no Delight in the Sufferings of his afflicted Creatures, which his immense Goodness rather inclines Him to behold with Compassion; yet the true Ends of Punishment are so much a greater Good, than their Ease and Exemption from the Suffering they had deserved, that they must rather be chosen, and cannot be eligible for any Reason, but for which also they are to be delighted in; *i. e.* a real Goodness, and Conducibleness to a valuable End, inherent in them.

UPON which Account the just Execution of the Divine Pleasure, in the Punishment of insolent Offenders, is sometimes spoken of under the Notion of a solemn Festival, a Season of Joy, yea even of a Sacrifice, as having a Fragrancy or delectable Savour in it.

BUT whereas some scriptural Expressions seem to intimate a Delight in satisfying a furious, vindictive Appetite; we are to consider, that what is spoken for the Warning and Terror of stupid besotted Men, was necessarily to be spoken with some Accommodation to their dull Apprehension of the Things, which they yet see, and feel not. For which Purpose the Person is put on, sometimes, of an enraged, mighty Man; the Terror of which Representation is more apprehensive to vulgar Minds, than the calm, deliberate Proceedings of magistratical Justice; it being many Times more
requisite,

requisite, that Expressions be rather suited to the Person spoken to, though they somewhat less exactly square with the Thing itself, intended to be spoken.

VII. WHEREFORE, this being all that we have any Reason to understand imported in such Texts of Scripture; a calm and constant Will of preserving the Divine Government from Contempt, by a due Punishment of such as offer Affronts to it; and that takes Pleasure in itself, or is satisfied with the Fitness of its own Determination; what can there be in this unworthy of God? What that disagrees with his other Perfections? Or that the Notion of a Being, every Way perfect, doth not claim, as necessarily belonging to it? For to cut off this from it, were certainly a very great Maim to the Notion of such a Being; if we consider it as invested with the Right and Office of supreme Rector or Ruler of the World. For if you frame such an Idea of a Prince, as should exclude a Disposition to punish Offenders, who would not observe in it an intolerable Defect?

SUPPOSE *Xenophon* to have given this Character of his *Cyrus*, that he was a Person of so sweet a Nature, that he permitted every one to do what was good in his own Eyes; if any one put Indignities upon him, he took no Offence at it; he dispensed Favours alike to all; even they that despised his Authority, invaded his Rights, attempted the Subversion of his Government, with the Disturbance and Confusion of all that lived under it, had equal Countenance and Kindness from him, as they that were most observant of his Laws, and faithful to his Interest; and it were as safe for any one to be his sworn Enemy, as his most loyal and devoted Subject: Who would take this for a
Com-

Commendation? Or think such an one fit to have sway'd a Scepter?

CAN there be no such Thing as Goodness, without the Exclusion and Banishment of Wisdom, Righteousness, and Truth? Yea, it is plain, they not only consist with it, but it is a manifest Inconsistency it should be without them. The several Virtues of a well-instructed Mind, as they all concur to make up one entire Frame, so they do each of them cast a Lustre upon one another; much more is it so with the several Excellencies of the Divine Being. But how much too low are our highest Thoughts of the supreme Majesty! How do we falter, when we most earnestly strive to speak, and think most worthily of God, and suitably to his excellent Greatness!

VIII. UPON the whole, there appears sufficient Reason to conclude, not only upon the Account of Justice more strictly taken, but also of Congruity and Fitness, or according to such a larger Notion of Justice, as imports an inflexible Propension to do what is fit and congruous to be done, it was indispensably necessary the Holy God should, in order to his Return to his Temple among Men, insist to have a Recompence made, for the Wrong that was done Him, by the Violation of it.

NOR let this be understood to detract from Justice, taken in a most strict Sense, and most appropriate to God, as it is primarily and in the first Place conservative of his own most sacred Rights; which must be, by Consequence, vindictive of the Violation of them: And this is the original Justice, (as his are the original Rights, and the Fountain of all other) and must have had Place, though He had settled no express Constitution of Government,

ment, And also as, secondarily, it is conservative of the Rights of the governed Community, which, by the Constitution once settled, accrue to it.

WHEREUPON also it may be understood, in what Sense Punishments (passively taken) are Debts. And it is fitter to distinguish, and thereupon to explain how they are, or are not so, than at Random to deny they are so at all; when our LORD hath taught us to pray, *forgive us our Debts*; and when it is so plain in itself, that He, who by Delinquency hath forfeited his Life, is most truly said to owe it to Justice.

THE Sum of all is, that whether we take Divine Justice in the larger Sense, as it comprehends all the moral Excellencies that relate to the Government of GOD over Man, especially his Wisdom and his Holiness; or whether we take it in the stricter Sense, for a Principle inclining Him to maintain and vindicate the Rights and Dignity of his Government; it did direct as well his making a Constitution for the punishing of Affronts, and Offences committed against it; as to proceed according to it, so as not to remit such Injuries to the Offender, without most sufficient Recompence.





C H A P. V.

I. 2. **A**ND so much being clear, there is less Need to insist copiously, in shewing what comes next to be considered: That no Recompence could be sufficient for expiating the Wrong done, by the Violation of GOD's Temple among Men, and the laying its Foundations anew, besides that which hath been made by the Son of GOD; becoming Himself, first, an original Temple, a Man inhabited with all the Fulness of GOD; and then a Sacrifice to the offended Majesty and Justice of Heaven, for those great and high Purposes, the expiating the Indignity of violating GOD's former Temple; and the raising, forming, and beautifying it anew, in Conformity to its present Pattern and Original; and then possessing, inhabiting, and restoring the Divine Presence in it.

II. FOR as it hath been shewn already, that this Recompence could not but be full, and apt to answer these Purposes; so it is evident, that whatsoever should be tendered, in the Name of a Recompence, ought to be full, and proportionable to the Wrong done, and to the Favours, afterwards to be shewn to the Transgressors.

FOR it were manifestly more worthy of GOD, not to have exacted any Recompence at all, than to have accepted such as were unproportionable, and beneath the Value of what was to be remitted and conferred. What had been lower, must have been
been

been infinitely lower: Let any Thing be supposed less than GOD, and it falls immensely short of Him. Such is the Distance between created Being and uncreated, that the former is as Nothing to the latter; and therefore bring the Honour and Majesty of the Deity to any Thing less than an equal Value, and you bring it to Nothing. And this had been quite to lose the Design of insisting upon a Recompence; it had been to make the Majesty of Heaven cheap, and depreciate the Dignity of the Divine Government, instead of rendering it august and great.

THEREFORE, the whole Constitution of *Immanuel*, his Undertaking, Performances, and Acquisitions appear to have been not only apt, suitable, and sufficient to the intended Purposes, but also requisite and necessary thereto.

III. AND for the evincing hereof, let us meditate intently on those Words of our LORD, *John x. 17. Therefore doth my Father love Me, because I lay down my Life* — And let us consider them with that Reverence, which we cannot but conceive due to Words we esteem most sacred and divine; *i. e.* that they could not be rashly or lightly spoken: Whereupon, let us think, have those Words a Meaning? This our awful Regard to the venerable Greatness of Him that spoke them, cannot suffer us to doubt. And if they mean any Thing, it is impossible they should not mean Somewhat most profound and great! Somewhat that implies a Reference to a peculiar Divine Decorum, that as an eternal Law perpetually conducts all the Determinations of GOD's most perfect Will, that could, by no Means, suffer any Violation. What was most becoming of GOD, *viz.* what might best become Him, *for whom are all Things, and by whom*

are all Things, Heb. ii. 10. worthy of the great, all-comprehending, central, original Being, from whence all Things sprang, and wherein all terminate. Here is some gradual Retraction, if we consider what immediately follows: *In bringing many Sons to Glory*; of the veiled Arcana of the Divine Being. Here is, in some Part, a Withdrawing of that sacred Veil, by Him to whom by Prerogative it belonged, and of whom it is said: *No Man hath seen GOD at any Time; but the only begotten Son, who is in the Bosom of the Father, He hath declared Him*, John i. 18. Here is some Disclosure of the *Mystery of GOD, of the Father*, Col. ii. 2. in whom the Divine Nature was primarily, and as in that first Fountain; and of *Christ*, the Mystery of the Mediator, of whom *Christ* was the distinguishing Name. The Agreement, hitherto inconceivable, of the absolute Purity and Perfection of the Divine Nature, with the admirable Mercifulness of the Constitution of *Immanuel*, of GOD and Man united in one, in order to the Reconciliation of the Holy Blessed GOD, with unholy, miserable Man. How was it to be brought about, in a Way becoming Him, *for whom and by whom all Things were made*, so great, so august a Majesty! that He should admit, that so despicable and rebellious a Race should not only be saved, but made Sons! This could never be, though his immense Love most strongly inclined Him to it, but by having One of highest Dignity, his own Son set as a Prince, over the whole Affair of their Salvation; nor by Him, but upon his own intervening Suffering! This was according to fixed Rule indispensably necessary, *i. e.* by the inviolable Maxims of the Divine Government.

BUT although through the inconceivable Riches of his own Goodness, this was a Thing He was
most

most propense unto; yet because the Death of his own Son, in their Stead, could neither be meritorious, nor just, without his own free Consent; *therefore* (says our LORD) *doth my Father love Me, because I lay down my Life —*

WHAT conceivable Reason can there be of this Connection, *He [therefore] loves Me — because I lay down my Life —* without the Concurrence of these two Things to be considered conjunctly?

A MOST vehement Love to a perishing World.

AN inflexible Regard to the eternal Measures of Right and Wrong, that had their everlasting Seat in the Mind of GOD.

IV. THE former made the End necessary, the preventing the total, eternal Ruin of a lost World. The latter made the Son of GOD's Death, and his own Consent thereto, the necessary Means to this End. The former, *viz.* the End, was not otherwise necessary, than upon Supposition; it was not so absolutely necessary, that by any Means, right or wrong, fit or unfit, such a Ruin must be prevented: But it was so far necessary, as that if, by any right Means, this Ruin could be prevented to many, and a contrary blessed State of perpetual Life be attained by them; this must be effected for them.

NOR is it true for all Offenders, but as many as the like eternal, indispensable Means and Measures of fit and unfit, capable and incapable, should not exclude.

ALL this we have in that most admirable Text, *John iii. 16. GOD so loved the World, that He*
U 3 *gave*

gave his only begetten Son, that whosoever believeth in Him should not perish, but have everlasting Life.

So loved! The Matter is signified in such a Way, as to leave all Men amazed; and by their Astonishment to supply their most defective Conception of so stupendous a Love. The *World* is an indefinite Term, that contains the special, and the afterwards specified Object of this Love; not a single Person, but a whole Race of intelligent Creatures, a World inhabited by such, that were not to be left, and finally all swallowed up together, in one common Ruin; that upon this Account He gave his only begotten Son to Death, as the Event and known Design shewed. And how inconceivable must his Love be to *his only begotten Son!* *The Brightness of his Glory!* *The express Image of his Person!* *Always his Delight!* Yet rather than all this World should be lost for ever, He is thus given up, that *whosoever believe on Him, should not perish!* Which expresses the certain, specified, declared Object of this Love. Leaving them certainly excluded, who, after sufficient Proposal, refuse their Homage to the Throne of *Immanuel*, chuse rather their forlorn Souls should be for ever forsaken of the Divine Presence, than unite with Him, and surrender themselves to Him, by whom alone they might be refitted, animated, and inhabited, as his living Temples. Their Exclusion is necessary, by such Measures as those, by which such Means were necessary to the Salvation and Blessedness of the others.

Who can doubt hereupon, but that this Course was indispensably necessary to this End?

ESPECIALLY if we consider, that our LORD represents his laying down his Life, as an inexpressible

pressible additional Endearment of Him to the Father; as if He should say, "O Thou Son of my Delights, Thou hast now set my Love to lost Souls at Liberty, that hath been ever pregnant with great and GOD-like Designs towards them, and that must otherwise have been under perpetual Restraint."

V. BUT it may be said, could the Love of GOD be under Restraint? And I say no, it could not; therefore to the all-comprehending Mind, where Ends and Means lie connected together, under one permanent, eternal View, this Course presented itself, as peculiarly accommodated to this End; and was therefore eternally determined by easy Concert, between the Father and the Son; not to remedy, but prevent any such Restraint.

YET it may be further urged, cannot the Absoluteness and Omnipotency of GOD enable Him to satisfy his own Propensions, if it were to save never so many thousand Worlds of offending Creatures, with taking such a Circuit as this?

IT was once said to an human mortal King, that had about Him but a thin Shadow of Sovereignty: *Dost thou now govern Israel, and not make thy Will any Way take Place?* Much more might it here be said: *Dost Thou govern the World? Art Thou not GOD?* Yes! and may freely say, I can the less, *for that I am GOD*, do what is not GOD-like; i. e. can the less break through established eternal Measures, and counter-act Myself. I must do as becomes Him, *for whom, and by whom are all Things.*

YET in this Case (it may be further said) why did not Love to his Son preponderate? Which our LORD Himself in great Part obviates by what is sub-

subjoined — *because I lay down my Life; how? with a Power and Design to take it again, as Ver. 18. I have Power to lay it down, and I have Power to take it again; as if He should say, this is a Matter agreed, I am not to lie under perpetual Death; that could neither be grateful to my Father, nor is in itself possible. But as Things are stated, I am prepared to endure the Cross, and despise the Shame, for the Joy set before Me; which Joy will be everlastingly common to Him and Me, and to the whole redeemed Community, according to their Measure.*

BUT was all this unnecessary? What serious Man's Reverence of GOD can let him harbour so profane a Thought!

THEREFORE take we now the entire State of this Matter, as it lies plainly before us in these Texts of Scripture.

1. HERE is an inexpressible Love of GOD to lost Sinners.

2. HERE is a plain Intimation that this Love must have been under a Restraint, if GOD's own Son had not laid down his Life for them.

3. IT is as plainly signified, that the Son of GOD's laying down his Life for them, was, in Divine Estimate, a sufficient Expedient to prevent this Restraint upon his Love to Sinners.

4. THAT this Expedient was reckoned, by the Blessed GOD, more eligible, than that his Love to Sinners should be under everlasting Restraint.

5. THAT

5. THAT it was only reckoned more eligible, as there was a conjunct Consideration had of his laying it down, with a Power and Design of taking it again.

6. THAT therefore, as the eternal God had a most unquestionable Love to his only begotten Son, his Love to Him hath a peculiar Exercise, on the Account of his concurring with Him, upon this Expedient; chusing rather to endure all the Dolors of that one Hour, and Power of Darknes that was to come upon Him, than that a whole World of reasonable Creatures, his own Offspring, and bearing his own Image, should all perish together everlastingly.

BUT who now sees not, that this was the determinate Judgment of the great GOD, that his gracious Designs towards guilty Creatures, were not otherwise to be effected, than in this Way?

AND yet, for the further clearing this, taking *Heb. x. 4.* that the Blood of the LORD *Christ*, and of Bulls and Goats, are put in direct Opposition to each other; and hereupon, that it is said of the latter: It is not possible it should take away Sin: What can that imply less, than that the former was necessary to the taking it away? Let us but appeal to ourselves; what else can it mean? Will we say, though Sin could not be taken away by the Blood of Bulls and Goats, it might by some nobler Sacrifice of an intermediate Value? But is not this manifestly barred by the Immediateness of the Opposition? These two only are in Competition, and it is said, not this, but that.

I SHALL now somewhat enlarge upon the two Things already intimated under the foregoing Head
of

of *Immanuel's* Sufficiency, as having acquired the twofold Power of forgiving Sin, and giving the Spirit.

AND shall now shew, further the Necessity of his engaging in this Affair [the restoring of GOD's Temple] with Reference to both these Things, requisite thereto.

AND to this Purpose let it be considered,

1. WHAT was to be remitted; And,

2. WHAT was to be conferred by his Procurement.

1. WHAT was to be remitted. It was not the single Trespas of one or a few delinquent Persons, but the Revolt and Rebellion of a vast Community; an universal Enmity, continued, and propagated through many successive Ages, that was now once for all, to be attoned for. It is hereupon to be considered,

How great the Offence was, that must be remitted.

THE Manner in which the Grant was to be made.

1. How great was the Offence to be remitted! A whole Race of Creatures had been in a Conspiracy against their rightful LORD, to deface his Temple, tear down his Image, invade his Rights, incapacitate themselves for his Worship, substitute, instead of that, highest Contempt, banish his Presence, and as much as in them lay, raze out his Memorial, that He might be no more known,

known, feared or served upon Earth ! How horrid a Prospect had the LORD from Heaven, when from the Throne of his Glory, He beheld the State of Things below ! *Psal. xiv. 2, 3. The LORD looked down from Heaven upon the Children of Men, to see if any did understand, and seek after GOD; they are all gone back, none that does Good, no not one.* All were become such wicked Fools, as to say, with one Consent, in their Hearts,—No GOD !

AND though, it is true, this Wickedness was not in Event to be actually remitted to all, the Case was to be so stated, that Remission might be universally offered ; and that it be left to lie upon Mens own Score, if it were not accepted ; and therefore, that a Sacrifice must be offered up, of no less Value, than if every single Transgressor was to have his actual Pardon.

VI. FOR let it be considered, what Sort of Transgressors are excluded the Benefit of Remission, on the Account of that great Sacrifice. And we find it not difficult to apprehend other most important Reasons, why they are excluded ; but no Colour of a Reason, that it should be for Want of sufficient Value, in this Sacrifice.

I. As for the Angels that fell, though their Case comes not directly under our present Consideration ; yet occasionally, some Thoughts may usefully be employed about it.

THE Divine Pleasure herein is indeed intimated, in the Son of GOD's not taking their Nature, but ours ; and his known Measure of shewing Mercy, is that He will shew Mercy, because He will shew Mercy : Yet, whereas we find that the most sovereign Act of Grace, the predestinating of some to the

the Adoption of Children, is ascribed to the good Pleasure, *Eph. i. 5.* the same Act is ascribed also to the Counsel of his Will, *Ver. 11.* And when we see the Apostle in that holy Transport, *Rom. xi. 33.* crying out, in Contemplation of distinguishing Mercy, *O the Depth?* He doth not say of the sovereign Power, but of the Wisdom and Knowledge of God; and Unsearchableness, not of his arbitrary Determinations, but of his Judgments and Ways, or judicial Proceedings towards them that believed, or believed not, *Psal. 30. 31, 32.* Implying, He had Reasons to Himself, though past our finding out, of his different Proceedings towards some, and others.

AND as for the Angels that fell, and whom He thought fit not to spare, *2 Pet. ii. 4, 5.* *Jud. 6.* he threw them into Chains of Darkness, resolving to deal with them, not upon Terms of absolute Sovereignty, but of Justice, therefore reserving them to the Judgment of the great Day; not in the mean Time, affording them a second Trial, in Order to their Recovery, as he hath to us, even of mere Mercy; for no Justice could oblige Him to offer us no new Terms. Yet their Case and ours so differed, that there are Reasons obvious to View, and which must lie open to all, in the publick final Judgment, why He might judge it fitter to design the Objects of Mercy among Men, than, the apostate Angels. As,

1. WE must suppose them created, in perfect Maturity, unto which we (our first Parents excepted) grow up by slow degrees. They had their intellectual Ability fit for present Exercise, when they first existed; and did all then at once co-exist (as we generally reckon, having Nothing to induce

induce us to think otherwise) we come into Being successively, and exist here but in a Succession.

WE have no Reason therefore to apprehend that they were treated, in one common Head of their own Order, in whom they should stand or fall, as we were; our Case not admitting it to be otherwise, because we were not co-existent with Him. But we must conceive them to have been, every Individual of them, personal Covenanters, each one, in his own Person, receiving the Signification of their Maker's Will; and if there were Reason, each one, in his Person, as were plighting his Faith, and vowing his Allegiance to the celestial Throne.

THEY therefore, from a self-contracted Malignity, rebelled with open Eyes; and though an Obligation, by a common Head, were binding, theirs, by their own Act and Deed, must be more strongly binding; and their Revolt more deeply, and more heinously criminal.

3. THE Posterity of our apostate first Parents have but a limited Time, in this State of Probation, wherein to understand the present altered State of Things, between them, and their offended LORD. Within which Time, though He foresaw the Malignity of very many would never be overcome by his Goodness, in the ordinary Methods wherein He reckoned it became Him to discover, and exercise it towards them; yet according to the Course and Law of Nature, He had now settled for this apostate World, their Course would soon be run out, and they would not have Opportunity long to continue their Rebellion, and obstruct his Interest and Designs on Earth.

AND also, having all Things ever present to his all-comprehending View, He foreknew that great Numbers should become the Captives of his Grace; and that the Love and Blood of an *Immanuel* should not be lost, and thrown away upon them.

WHEREAS He beheld the apostate Spirits, of that higher Order, fixed in Enmity, not vincible by any ordinary Methods. Nor was it to be expected He should exert (in this Case) his absolute Power (Had He thought fit, He could as well have prevented their Revolt) Or that He should have appointed a Redeemer for their Recovery, who were irrecoverable. Their Case at first, being (probably) parallel to theirs among Men, who sin that Sin against the Holy Ghost. And as Things lay in Divine Prospect, their malicious Opposition to GOD's Designs, in this World, was not bounded with the narrow Limits of a short human Life; but they were beheld as continually filling this World with Wickednesses and Miseries, and counterworking all GOD's glorious and merciful Designs in it; even every one of them, from his first Apostacy, as long as the World shall last.

4. MAN sinned at first, being seduced, and deceived by the Devil, the Devils as being their own Tempters; Sin had in, and from them its Original, and first Rise in the Creation of GOD.

IN all Agency, whether of Good or Evil, much is wont to be attributed to this, who was first in it. In Point of Good, the blessed GOD hath no Competitor; He is the undoubted first Fountain of all Good, and is therefore acknowledged the supreme Good. In Point of Evil there is none prior to the Devil, who is therefore eminently called the Evil or Wicked One.

AND

AND as the Devils were first in Sin, so they led us into it, by deceiving us; the Malignity of it was therefore the greater on their Parts, and proportionably the less on ours. The more knowing are the more deeply guilty, the Deceiver, than the Deceived, and deserve the more Stripes. It is true, that none can deserve Mercy, for then it were justice, and not Mercy; but tho' none can deserve to have Mercy shewn them, they may deserve not to have it. The more a Ruler is above us, and the less he needs us, the less possible it is for us to oblige him, and the more possible to disoblige and offend him, and the more heinous will the Offence be; therefore, tho' none can claim Mercy, they may forfeit it; and will, by the deeper Guilt, incur such a Forfeiture, by how much the clearer the Light is. against which they offend.

AND this we find to have been a Measure with the Blessed GOD, in the Exercise of his Mercy, even the highest Instances hereof, that we meet with in Holy Scripture; *I obtained Mercy, because I did it ignorantly, in Unbelief, 1 Tim. i.*

VII. THIS represent the Occasion, and Season of shewing Mercy more fitly, in the Estimate of the Divine Wisdom, which conducts the Acts of Sovereignty; and judges of Congruities, as Justice doth of Right and Wrong.

WHERE indeed, among the Objects of Mercy, there is an absolute Parity, there (as to them) mere Sovereignty determines; Wisdom hath no proper Exercise. But Occasions are of greater Latitude, and comprehend all considerable Circumstances, and consequences; and many Things lie open to the Divine Eye, that are hid to ours.

BUT now, whereas we cannot doubt, that besides such Considerations as occur to us, the Blessed GOD saw superabundant Ground of not making such Provision for the Recovery of fallen Angels, as of lost Men; we can have none, whereupon to imagine, the former partake not of the Benefit of the latter, for Want of Value in the Sacrifice of *Immanuel*.

FOR when the Blood of his Cross is intimated to extend to all Things both in Heaven and Earth, *Col. i. 20.* to diffuse an Influence through the Universe, to be the Cement of the Creation; and that by Him who shed it, all Things are said to consist: And that besides his natural Right, he hath acquired, by the superabundant Value of this Sacrifice the Odours whereof are spread through all Worlds, an universal Dominion; and particularly, to be Head of all Principalities and Powers, to establish the Faithful and Loyal, to judge and punish the Disloyal, over whom He so gloriously triumphed on the Cross, *Col. ii. 15.* *To have every Knee bow to Him*, *Phil. ii. 6, 7, 8, 9, 10, 11.* It cannot be, but the Value of the same Sacrifice had sufficed to obtain a Power, as well as to govern and judge all, to establish and reward the Good, to punish the Bad, to have obtained that, upon Terms, Pardon, and Mercy, might have reached down into the infernal Regions; if they that inhabit them, could upon other Accounts, have been thought a pardonable, or tractable Sort of Delinquents,

AND if we cannot apprehend this great Sacrifice to want Value, even to make Attonement for Devils; we can as little think it should want Value to save.

VIII. 2. THE impenitent and unbelieving Men, under the Gospel; it must therefore be for some other Reason, that such perish. As,

(i.) IF there be any Thing of Reason in what hath been discoursed, concerning the State of the lapsed Angels; their Continuance in wilful Impenitency, and Infidelity, partly supposes, partly makes the State of Things with them the same.

1. PARTLY supposes it so. For it implies they have been applied to, and treated with personally, upon the Terms of the second Covenant; *i. e.* the Covenant of GOD in *Christ*, as the apostate Angels were upon the first. And if the Guilt of the former Apostates was so horridly great upon this Account; the Guilt of the latter must be proportionably so, on the same Account.

2. PARTLY makes it the same. For hereby, as they were Violaters first and immediately, in their own Persons, of the first Covenant; so are these of the second. For, generally, they that live under the Gospel, are professed Covenanters, and if they were not, they ought to have been so, by the very Proposal and Tender thereof unto them; or, as soon as the Mind of Him who made them, concerning this Matter, was known.

THEY were not obliged by their own Consent, but they were obliged to it; and by an incomparably greater, and deeper Obligation; not by their own Act and Deed, but by his who gave them Breath. What is their Authority over themselves, compared with that of the Supream Lawgiver? A mere borrowed subordinate Thing! without and apart from Him, without whom their Being itself were mere Nothing!

AND the Parity of Cases, between the Angels that fell, and Insolent Sinners under the Gospel, is intimated as monitory to the latter, in those Texts of Scripture that speak of GOD's just Severity to the former; viz. the Sin of both was Apostacy, according to the different Covenants under which they stood, for as the one Sort were Apostates from GOD, so the others were from *Christ*, denying the LORD *that bought them*, 2 Pet. ii. 1. And again, *Turning the Grace of GOD into Lasciviousness, and denying the only LORD GOD, and our LORD Jesus Christ*, Jud. 4. Whereupon, this Example of GOD's Vengeance, upon the Angels that fell, is subjoined in both Places.

BESIDES what was common to them with the apostate Angels, there were some Things peculiar to these wilful Refusers of the Grace of the Gospel. As,

1. THAT the Guilt of wilful Sinners, under the Gospel, admits of this Aggravation above the rebelling Angels, that they offend against the Grace of the Remedy, never offered to the other; treading under Foot the Son of GOD, profaning the *Blood of the Covenant, wherewith they were sanctified, as an unholy Thing, and doing Despite unto the Spirit of Grace*, Heb. x. 29. And,

2. THAT the Offer itself, made to them, carried in it a manifest Signification of their (remote) claimable Right to the Benefits of the Gospel-Covenant, on Supposition of their Compliance with the Terms of it (unto which the fallen Angels could have no Pretence) barred only by their Non-acceptance, or Refusal, which appears in the general Tenor of the Gospel-Covenant, itself: *Ho! every one that thirsts—Whosoever will, let him come, and take of the Waters of Life freely—*
GOD

GOD so loved the World, that He gave his only Son, that whosoever believe on Him, should not perish.

THIS is the Case then, with the wilfully impenitent and rebellious, under the Gospel, that it might be truly said to them: "You might have had Pardon, and eternal Life, if you had not rejected the kindest Offers." It is not therefore want of Value in this Sacrifice, but their Rejection, whence it is unavailable to them.

As for them that could never have the Gospel, or Infants incapable of receiving it, we must consider the Holy Scriptures were written for those that could use them, not for those that could not; therefore to have inserted into them an Account of GOD's Methods of Dispensations towards such, had only served to gratify the curious, and unconcerned, not to instruct, or benefit such as were concerned. And it well became, hereupon, the accurate Wisdom of GOD, not herein to indulge the Vanity and Folly of Man.

IX. 2. Now let it be considered, in what Way was this to be done; not otherwise than by enacting, and publishing an universal Law, that whosoever should comply with such and Terms (*Repentance towards GOD, and Faith in Jesus Christ*) should be actually pardoned, and saved.

AND this being now the plain State of the Case, let any sober Mind make a Judgment of it, what this Matter would come to, if there had not been a Compensation made, as a Foundation to this Law, and the Publication of it.

THEY that exalt one Divine Perfection, to the Diminution of several others, that (for Instance)
so

so plead for the Absoluteness, and Sovereignty of GOD's Mercy, as not to adjust therewith the Determinations of his Wisdom, Purity, Righteousness, forget that they hereby make any Satisfaction, by a Redeemer, unnecessary (and by Consequence, make *Christ*, whom they cannot deny to have suffered, and died, being innocent, to have died in vain) nor do allow, in their own Thoughts, its just Weight to this State of the Case, that the Method, in which GOD was to exercise his pardoning Mercy, was by publishing an Edict, for that Purpose, that was to extend all the World over, and thro' all the Successions of Time. They know this is the Course the Wisdom of GOD hath pitched upon, and yet taking the Course as it is, would have this large, universal Tenor of the Gospel to proceed upon no foregoing Compensation.

THE Great GOD requires it should be proclaimed to all the World, *Ho! every one that thirsts, come to the Waters—Whoever believes shall not perish, but have Life everlasting—If the Wicked turn from all the Sins he hath committed, he shall not die. All his Transgressions shall not be mentioned—Repent, so your Iniquities shall not be your Ruin. Come to me, all ye that are weary and heavy laden, and I will give you Rest, Go, preach the Gospel to every Creature, whosoever believes shall be saved.* This is the known Tenor of the Gospel, directed without Limitation to all the Ends of the Earth; look to Me, and be saved; all Sin and Blasphemy shall be forgiven to Men. That Gospel which determines, whosoever believes shall be saved, is directed to be preached to all Nations. He did first, by his Angels from Heaven, indefinitely proclaim Peace on Earth, and Goodwill toward Men. And pursuant hereto was the Commission given, by our ascending LORD to his Apostles,

Apostles, and Ministers that should succeed to the End of the World.

X. CONSIDER how this Way, he hath chosen, would square with the ordinary Measures of Government, without the Foundation laid which we are asserting.

THAT Prince would certainly be never so much magnified for his Clemency, as he would be despised by all the World, for most remarkable Defects of Government, that should not only pardon whosoever of his Subjects had offended him, upon their being sorry for it; but provide a Law that should obtain in his Dominions, through all After-time, that whosoever should offend against the Government, with whatsoever Insolency, Malignity, and Frequency, if they repented they should never be punished, but be taken forthwith into highest Favour.

ADMIT that it had been congruous to the Wisdom and Righteousness of God, as well as his Goodness, to have pardoned a particular Sinner, upon Repentance, without Satisfaction; yet Nothing could have been more apparently unbecoming Him, than to settle an universal Law, for all Future-time, to that Purpose; that let as many as would, in any Age, to the World's End, affront Him never so highly, invade his Rights, trample his Authority, tear the Constitution of his Government, they should upon their Repentance, be forgiven, and not only not be punished, but be most highly advanced, and dignified.

XI. BUT now, though He hath, upon the Recompence made Him by his Son, for all this Injury,

jury, declared He will do all this; they accepting their Redeemer and Saviour for their Ruler and LORD, and returning to their State of Subjection; yet it is enough to make the World tremble, and fall astonished at his Foot stool, to have Peace and Reconciliation offered them, only upon such Terms; and to behold GOD's own Son made a Sacrifice to his Justice, and a publick Spectacle to Angels and Men, for the Expiation of the Wrong done; and enough to make all Men despair of ever finding such another Sacrifice, if they should reject the Terms, upon which only the Meritoriousness of this can be available for them.

THEY can never, after this, have Pretence to think it a light Matter to offend GOD, or to think that He looks with Indifferency upon Sin.

AND suppose it possible, a single Delinquent might have been pardoned, without such Atonement made for his Offence; the Design of GOD's unbounded Mercy not being so narrow, but so comprehensive as to require the settling of a stated Course for the reducing and saving of lost Souls, in all Times and Ages; since a Redeemer of so high Dignity was to be constituted, for this Purpose: It had been an unexpressible Injury to Him, a Detraction from the Kindness of his Undertaking, and the Authority of his Office, that any Thing of Mercy should be shewn in this Kind, but in Him and by Him alone.

BUT that it may be further understood, how requisite it was such Atonement should be made, such a Sacrifice offered for the Sins of Men, in order to GOD's settling his Temple, and Presence with them, we were to consider, not only what

was

was to be remitted, but also what was to be communicated, viz. his blessed Spirit, in Pursuance of the same gracious Purpose.



CHAP. VI.

I. **W**HEREAS there could be no Restauration of this Temple of God, with Men (as hath been shewn) without the Concurrence of these two things,

Remission of Sins;

Emission of the Holy Spirit:

HAVING endeavoured to evince this Necessity, concerning the former of these, Remission of Sin, upon Consideration of the vast Amplitude, and the peculiar Way, of this Remission; We are now to shew it concerning the latter, viz.

THE Emission, or Communication of the Holy Spirit.

THE rich Sufficiency of *Emmanuel*, furnished with this Power of giving the Spirit, hath been already seen; and that in a twofold Respect; viz. both in Respect of the End of its Communication, that the unwilling Heart of Man might be made willing, again to receive the Divine Presence; and in Respect of the Way, wherein it was to be communicated, viz. in a Way suitable to Man's intelligent Nature, by Representation of the glorious Object, by which his Soul was to be impressed. *Immanuel* himself, represented as the original, exemplary Temple, and also represented as made a Sacrifice; whereby the two Purposes are answered. For which it was requisite this Constitution

tution of *Immanuel* should be, and should be declared and made known to us; That the Blessed God might, upon Terms not injurious to Himself, give his own Consent; and might, in a Way not unsuitable to us, gain ours. Both which He is graciously pleased to assume to Himself, for his Part, in his Transactions with us; leaving it for our Part, being so assisted, to consider what is represented to us: And thereupon actually to give our own Consent.

WHEREUPON we are not to look upon the Gospel of the Son of God, as an useless, or unnecessary Thing; it is the Ministration of Spirit, and Life, 2 Cor. 3. 6. And the Power of God to Salvation, to every one that believes, Rom. 1. 16. An *opt Instrument* of such Impressions upon the Spirits of Men, as are necessary to their being formed into *Living Temples*; not that any good Work is wrought, by the inanimate Gospel; the Letter kills, but it is *the Spirit that gives Life*, 2 Cor. 3.

THE Communication therefore of the Spirit, is that we are principally now to consider. And as the Constitution of *Immanuel* was sufficient, in its own Kind, and for its own proper Purpose, in this Restauration; so we are are to shew the Necessity of it, for this same Purpose.

THERE ought to be a Concurrence of these two, in the Cause, the Restorer of this Temple, viz.

A Fulness of Righteousness, to be so imparted as that it may be a Ground, upon which Sin may be forgiven. And

A FULNESS of Spirit, from whence vital Influence may be communicated, and transfused

INASMUCH as it evident there cannot but be a Connection of what is correspondent thereto, in the Effect, *viz.* The Temple itself restored, it it must be full of Life, 1 *Pet.* ii. 4, 5. For can it be thought, the *Righteousness of the Son of GOD*, should ever be the *Cloathing of a Carcase*?

WITHOUT Union with *Christ*, no Man can have either his Righteousness or his indwelling Spirit.

NOR can they be separable, with Reference to the designed End. It is an un-supposable Thing, that One should be GOD's Temple enlivened, and animated by his own Spirit, and yet be under remaining Guilt, and liable, every Moment, to his consuming Wrath; or that he could be any whit the better, to have all is former Guilt taken off, and be still dead in Trespasses and Sins! Wherefore this latter is of equal Necessity.

HITHER therefore we have reserved the larger Discourse we intended, of the Gift or Communication of the Spirit.

AND by Way of Preparation hereto, two Things are not unfit to be briefly opened.

1. IN what Sense the Spirit is said to be given at all, or communicated.
2. IN what Respect we assert a Necessity, in Reference to this Communication.

II 1. IT will not be inconvenient to say somewhat, of the true Import of the Phrase [Giving the Spirit.] It is evident, that whereas giving imports some Sort of Communication, there is a Sense wherein that Blessed Spirit is, to any Creature, simply incommunicable. There is a mutual Inbeing of the sacred Persons in the Godhead, which is peculiar to themselves, not communicable to Creatures; and which is natural and necessary, not gratuitous, and whereto therefore the Notion of Gift no Way agrees.

WE cannot be ignorant, that because the Holy Spirit is sometimes called the Spirit of GOD, sometimes the Spirit of *Christ*, some bold assuming Enthusiasts, upon Pretence of being possessed of this Spirit, have taken the Liberty of uttering great swelling Words of Vanity.

YET, because the Expressions of giving the Spirit, of receiving, of having the Spirit, of our being in the Spirit, and of his being and dwelling, or abiding in us, are Phrases of frequent Use in Scripture: Such Expressions are by no Means to be rejected, or disused; but cautiously used, and understood in a sound and sober Sense.

WE find no Difficulty in apprehending how GOD is said to give any Thing distinct from Himself; as Houses, Lands, Riches; when, in the mean Time, it is not so easy to conceive his giving what is of, and belonging to Himself.

SOME have Thought, that by the Spirit given, we are to understand the Operations and Effects of the Spirit, extraordinary, as of Prophecy, working Miracles, and ordinary; the Graces, Acts, and Influences of the Spirit.

OTHERS

OTHERS finding it so expressly said of the Spirit Himself, spoken of as a Person, that *He shall be given, He shall abide with, and shall, or doth dwell with, or in you*, John xiv. 15, 16. Rom. viii. have thought it beneath the Sense of those Places, to understand them in any Thing less, than the very Person of the Spirit.

III. I. I CONCEIVE, That if any will make Use of metaphysical Terms, they should take them in the Sense wherein Metaphysicians use them; which they do not, who speak of a personal Union between *Christ*, or the Spirit of *Christ*, and Believers. For by personal Union, is never wont to be meant an Union of one Person with another; but an Union of the singular Nature with this peculiar Manner of Subsistence, whereby is constituted one Person; *i. e.* by personal Union is meant not the Subjects of Union, as if it only signified that several Persons, were some Way united with one another: But that Expression, personal Union, means the Result of Union, whereby the mentioned two, become one Person. And therefore, they that speak in this proper Sense of personal Union of the Spirit, and Believers, do unwarily assert a nearer Union between the Spirit and Believers, than that of the sacred Persons in the Godhead, with each other. For they who Acknowledge them One in Godhead, do yet deny them to be one Person.

THEREFORE that Expression can, in this Case, admit no tolerable Sense at all.

2. THAT, of a personal indwelling Presence, can by no Means be denied. The plain Import of many Texts of Scripture is so full to this Pur-

pose, that to take them otherwise, is not to interpret Scripture, but deny it.

3. YET this Expression of a personal indwelling Presence, taken alone, doth not signify any peculiar Privilege of Believers, but what is common to all Men, and Creatures. For can we acknowledge God to be omnipresent, and deny it of any Person of the Godhead? Therefore, the Spirit's personal Presence, alone, doth not distinguish Believers from others, even tho' we suppose that Presence to be never so intimate: God is All, and in All, more inward or intimate to us, than we to ourselves; an Assertion carrying its own Evidence so fully in it self, as easily to be transferred from the Pagan Academy, to the Christian Church, so as generally to obtain in it.

4. THAT therefore, such as speak of the Spirit's being present, by his gracious Influences, Operations, and Effects, suppose his personal Presence, from which they can no more be severed, than the Beams from the Body of the Sun. The Way of Divine Operation being also by an Immediateness of both Power, and Person.

IF any therefore should speak of the Spirit's personal Presence, as including gracious Effects wrought thereby; they do not herein say a greater Thing than the others, but much less. For tho' there cannot be any gracious Effects, without the present Person of the Spirit; yet we all know, He may be personally present, where he produces no such Effects. It is therefore his being so present, as to be the productive Cause of such blessed Effects, that is any one's peculiar Advantage. It is very possible to have the personal Presence of some great Personage, and be Nothing the better for

for it, it is only his communicative Presence that I can be the better for, which depends upon free Good-will.

5. IT is therefore only the free, gracious Presence of the Spirit, that can be the Matter of Gift, and of Promise. Mere personal Presence, as the Divine Essence itself, is every where, by Necessity of Nature, not by Vouchsafement of Grace; and therefore, no Way comports with the Notion of Giving, or of Promise.

6. THEREFORE giving the Spirit imports, in the full Sense of it, two Things :

(1.) SOMEWHAT real, when He vouchsafes to be in us, as the Spring, and Fountain of gracious Communications, Influences, and Effects, which are distinct from Himself. For the Cause is uncreated, the Effect is the new Creature, with whatsoever was requisite to produce, sustain, improve, and perfect it; tho' so like its Cause, in Nature, as to bear its Name. *That which is born of the Spirit, is Spirit*, John iii. 6. And because He is said to be in Christians, who are truly such, and they in Him, which are Words very expressive of Union; that Union is most properly vital, whereof holy Life is the immediate Result: *I live, yet not I, but Christ (i. e. by his Spirit) liveth in Me*. Nor, otherwise, could such be *Living Temples*, animated from *Immanuel*.

(2.) SOMEWHAT relative, the Collation of a Right to such a Presence, for such Purposes; which hath no Difficulty. We easily conceive, how the meanest Persons may, by Vouchsafement, have Relation to, and Interest in the greatest; so God gives Himself, his Son, his Spirit to them that

covenant with Him, as we also take the Father, Son, and Spirit, to be our GOD; as the Baptismal Form signifies. And when we so covenant, then hath this Giving its full, and compleat Sense.

AND now, having thus far seen in what Sense the Blessed Spirit of GOD may be said to be given or communicated, we come next briefly to shew,

IV. 2. IN what Respect we are here, pursuant to the Design of the present Discourse, to affirm a Necessity in Reference to this Communication.

THERE was a consequent, moral Necessity of this Communication, upon what the *Immanuel* was, did, suffered, and acquired.

THERE was an antecedent, natural Necessity of it, in order to what was to be effected and done by it.

IN the former Respect, it was necessary in Point of Right, as it stood related to its meriting Cause. In the latter Respect, it was necessary in Fact, as it stood related to its designed Effect, which could only be brought about by it.

IN short, the Communication of the Spirit was necessary to the restoring of this Temple; the Constitution of *Immanuel* was necessary to the Communication of the Spirit.

THIS former Necessity hath, in great Part, been evinced already, in representing the ruinous State of GOD's Temple among Men, when *Immanuel* undertook the Reparation of it; and in treating of his abundant rich Sufficiency for this Undertaking.
The

The other will more directly come under our Consideration, in what follows; wherein, however, we must have Reference to both.

FOR as we have shewn, that the immense Fulness of both Righteousness and Spirit, treasured up in *Immanuel*, could not but be abundantly sufficient for the Purpose of restoring God's Temple; and also, that his Fulness of Righteousness was in order to the Remission of Sin, as well necessary, as sufficient to the same Purpose; so it remains to be shewn, that his Fulness of Spirit, as it was sufficient, so is the Emission of it necessary, for that Part it was to have in this Restoration.

AND that the whole Course of Divine Dispensation, in restoring this Temple, imports a steady Comportment with this Necessity, in both the mentioned Kinds of it.

THEREFORE *Immanuel* being the Procurer of this Restoration, as this may fitly be stiled the Temple of *Christ*; so the Spirit being the immediate Actor herein, it is also stiled the *Temple of the Holy Ghost*.

V. GOD's own Judgment is the surest Measure to direct ours, of what was necessary in this Case. And so far as the Ground of his Judgment is, by Himself, made visible to us, we are neither to put out our own Eyes, nor turn them away from beholding it.

IT is always safe and modest to follow Him, by an obsequious ductile Judgment of Things apparent, and which He offers to our View, or appeals to us about them. To go before Him, by a preventive Judgment of the secret Things that belong
to.

to Him, or pretend to give Reasons or an Account of his Matters, where He gives none Himself; argues Rashness, Arrogance, and Self-confidence.

OUR Judgment may be truly said to follow His, when He having, in his Word, declared his Choice of such a Course, which He steadily pursues in his consequent Dispensations, we thereupon conclude that Course to be most fit; and that what He judged most fit, was to Him necessary.

THEREFORE may we, with just Confidence, undertake to shew,

THAT his declared, chosen, constant Course of giving the Spirit, for restoring his Temple with Men, is to do it in *Christ*, or *Immanuel*, the constituted Mediator between GOD and Man.

AND that it was apparently reasonable, and becoming of Himself so to do.

WHEREBY the Necessity will appear, both of his giving the Spirit, for the restoring of his Temple; and of his settling the Constitution of *Immanuel*, or such a Mediator, in order to the giving his Spirit.

WE now proceed to shew,

1. THAT the Holy Spirit is not otherwise given, than in, or by *Immanuel*.
2. How necessary, or (which comes to the same) how highly reasonable it was, that so mighty a Gift, and of this peculiar Nature, should not be vouchsafed unto Men, upon other Terms, or in any other Way than this.

VI. I. FOR

VI. I. FOR the former of these, that the Spirit of GOD is actually given, upon this Account only, his own Word sufficiently assures us; and who can so truly inform us, upon what Considerations He doth this or that, as He Himself? Let us then, with unbiassed Minds, consider the Import of what we find spoken in the Holy Scripture, about this Matter; which I conceive may be truly summed up thus, *viz.*

(1.) THAT the Holy Spirit is given, to this Purpose of restoring the Temple of GOD with Men, with the Worship and Fruitions thereof, under a two-fold Notion, as a Builder, and an Inhabitant.

(2.) THAT it is given for both these Purposes, for *Christ's* Sake, and in Consideration of his his Death and Sufferings; though they have not Influence to the obtaining of this Gift, for both these Purposes, in the same Way, but with some Difference, to be afterwards explained.

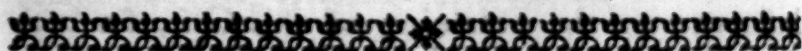
(3.) THAT it was not the immediate Effect of his Suffering, that this Blessed Spirit should be forthwith given to this or that particular Person; but that all the Fulness of it be given into *Christ's* Power, and the Right of dispensing it annexed to his Office, as He is the Redeemer of Sinners, and Mediator between GOD and them, for the accomplishing the End of his Office, the ceasing of Controversies, Enmities, and Disaffections on our Part, GOD-ward.

(4.) THAT hereupon its actual Communication, for both the mentioned Purposes, is immediately from *Christ*, or by and through Him.

(5.) THAT

(5.) THAT it is given by *Christ*, under the former Notion, or for the former Purpose of rebuilding GOD's Temple, as a Sovereign, or an absolute Plenipotentiary in the Affairs of lost Souls, so as not to be claimable upon any foregoing Right.

(6.) THAT He gives it under the latter Notion, and in order to a continued Abode, as the Steward of the Household of GOD; proceeding herein by fixed Rule, published in the Gospel, according whereto the Subjects of this following Communication, being qualified for it, by the former, may with Certainty expect it, upon the prescribed Terms, and claim it as a Right: He having, by the Merit of his Blood, obtained that they might do so.



C H A P. VII.

I. NOW let us see, as to each of these, whether this be not the plain Doctrine of the Scriptures.

I. FOR the first, it hath been sufficiently shewn, and the common Experience of all the World shews, that 'till this Blessed Spirit be given, the Temple of GOD is every where all in Ruin; that therefore He cannot dwell, 'till He build, and that He builds that He may dwell, are Things hereupon plain in themselves, and are plainly enough spoken in Scripture.

WHEN

WHEN the Apostle had told the Christians of *Corinth*, 1 Cor. iii. 9. *Ye are GOD's Building*, he shortly after adds, *Know ye not that ye are the Temple of GOD, and that the Spirit of GOD dwelleth in you?* This Temple, being a living Thing, (1 Pet. ii. 7.) the very Building and Formation of it is, in the more peculiar Sense, generating; and because it is to be again raised out of a former ruinous State, wherein it lay dead and buried in its own Ruins, this new Production is Regeneration; and do we need to be put in Mind whose Work that is? That it is the Spirit that quickeneth? John vi. Or of what is so industriously inculcated by our LORD, Chap. iii. 3, 5, 6. and testified under the Seal of his *four-fold Amen*, that this new Birth must be by the Spirit?

AND we have both Notions again conjoined, *Eph. ii.* for having been told, (Verse 18.) that both (Jews and Gentiles) have by one Spirit Access to the Father, so as to be no longer Strangers, and at a Distance, but made nigh to GOD, Verse 19. compared with the 13th. It is said, Verse 20. *We are built upon the Foundation of the Prophets and Apostles, Jesus Christ Himself being the chief Corner-Stone*; and again added (Verse 21.) *In whom all the Building, fitly framed together, groweth (as a living Thing) unto an holy Temple in the LORD.* After all which, the End and Use of this Building is more expressly subjoined, (Verse 22.) *In whom also ye are builded together, an Habitation of GOD, through the Spirit.*

IT is therefore sufficiently evident, that the Spirit is given for these several Purposes, both as a Builder and a Dweller.

II. 2. THAT

II. 2. THAT it is given for *Christ's* Sake, whether for the one Purpose or the other, is as expressly signified as any Thing in the whole Gospel; for what means it, that it is said to be given *in his Name*? John xiv. 26. and xv. 26. That the Work it does, being given, is said to be done in his Name? 1 Cor. vi. 11. *Ye are sanctified in the Name of our LORD Jesus Christ, and by the Spirit of our GOD.*

YEA, and that it is given in Consideration of his Sufferings and Death, is not less plainly spoken; for not only are the immediate and most peculiar Operations of this Spirit ascribed to his Death, (1 Pet. ii. 24.) *He Himself bare our Sins in his own Body on the Tree, that we being dead to Sin, might live to Righteousness*; but the imparting of the Spirit itself, is represented as the Design and End of those Sufferings, Gal. iii. 14. *He was made a Curse for us; for it is written, Cursed is every one that hangeth on a Tree; that the Blessing of Abraham might come on the Gentiles, that we might receive the Promise of the Spirit.*

III. It was the same Way, and on the same Terms, upon the Largeness and Certainty of the Divine Prospect, touching *Christ's* future Sufferings, that this was the Blessing of *Abraham*, and his Posterity, long before He suffered: That God gave them, of old, his Spirit to instruct them, Neh. ix. 20. which is not obscurely implied, when, looking back upon the Days of old, they are said to have rebelled, and vexed his Spirit, Isaiah lxiii. 9, 10. And when Stephen tells them, Acts vii. 51. *Ye do always resist the Holy Ghost; as your Fathers did, so do ye*; it is implied, that even from Age to Age, that Blessed Spirit was striving with them; for there could be no Resistance, where there was

no Striving. And that, in those former Ages, that Holy Spirit was active among them upon *Christ's* Account, and by the Procurement of his future Sacrifice, is also sufficiently intimated, in that when it is said; that *under Moses* they did eat and drink spiritual Meat and Drink, they are said to have *drank of the Rock that followed them*; and it is added, *that Rock was Christ*. And by what Provocations could they be supposed more to *resist and vex the Holy Spirit*, than by those where-with, in the *Day of Provocation and Temptation*, they are said to have *lusted in the Wilderness*, and *tempted God in the Desert*, Psalm cvi. 14. Psalm lxxviii. Psalm xcv. Heb. iii. by which they are expressly said to have tempted *Christ*, 1 Cor. x. 9.

IV. BUT when the Fulness of Time, and the Season for the actual Immolation of that Sacrifice, was now come, that the immense Fulness of its Value might be duly demonstrated, the great prophetick Oracle, given to *Abraham*, must take Effect: *In thy Seed* (viz. *Christ*, Gal. iii. 16.) *shall all the Nations of the Earth be blessed*. Now must the *Blessing of Abraham come upon the Gentiles*, nor could any Time have been more fitly chosen, that the Copiousness, and vast Diffusion of the Effect might demonstrate and magnify the Power and Fulness of the Cause.

THE drawing of all Men was that which must dignify the Cross, and incite all Eyes to behold and adore *the Son of Man lift up*, John xii. 32. and in the Midst of Death, even with his dying Breath, sending forth so copious a Diffusion of Spirit and Life!

AND now had it only been said, loosely and at large, that this was brought about by his Dying,

that might admit a great Latitude; but when the Effect is expressly ascribed to his Dying so, as the Cause, *i. e.* to his being *lift up*, to his being *made a Curse* in dying, by *hanging on a Tree*, and a *Curse for us*, to *redeem us* thereby from the legal Curse which lay upon us before, *the Curse of the Law*, the Doom which the violated Law laid upon us, of having (as is apparently meant) the Spirit with-held from us, that thereupon the great and rich Blessing might come upon us, of having that Holy Spirit freely, and without further Restraint, communicated to us; this puts the Matter out of all Dispute, that it was in Consideration of his Dying, that God now gives his Spirit, and leaves no Place for contending against it.

It is then the plain Doctrine of the Scriptures, that the Spirit is given for the restoring of God's Temple with Men, for the Sake of *Christ's* Death and Sufferings, who was *Immanuel*; and, in his own Person, the original Temple, out of which each single Temple was to arise; as well as He was the exemplary Temple, unto which they were all to be conformed.

V. BUT whereas his Sufferings and Death have their Influence differently, to the Spirit's building of any such particular secondary Temple, and to his replenishing and inhabiting it; that Difference we shall find is not difficult to be represented, according to the Tenor of the Scriptures also: In order whereto, it will be of Use to add,

THAT, as the immediate Effect of his Sufferings and Death, the Spirit, in all the Fulness thereof, is first given into his Power, and the Right of communicating it annexed to his Office, as He is the *Immanuel*, the Redeemer of Sinners, and Me-
diator

diator between God and them; that it might implant what was necessary, root out what should be finally repugnant, either to their Duty towards Him, or their Felicity in Him.

THAT this was the End of his Office, the very Notion of a Mediator between God and Men, doth plainly intimate, 1 *Pet.* iii. 18. *For Jesus Christ Himself suffered once, the Just for the Unjust, to bring us to GOD.* Which must signify not only that He was to render GOD accessible, expiating by his Blood our Guilt; but also to make us willing to come to Him, vanquishing, by his Spirit, our Enmity: Without both we could not be brought to GOD, which was, we see, the End of his Suffering.

VI. IT was upon the Account of the Blood of our Redeemer, shed on the Cross, that the Father was pleased all *Fulness should dwell in Him*, as an original Temple, to serve the Purposes of that great reconciling Work, undertaken by Him; the raising up of Multitudes of Temples all sprung from this One, in this World of ours, *that GOD might dwell with Men on Earth!* 2 *Chron.* vi. 18. And that ascending (in order whereto he was first, dying, to descend) *that He might fill all Things, give Gifts*, that of his Spirit especially; and that to such as were *Enemies in their Minds by wicked Works*, even the *Rebellious also*, *that the LORD GOD might have his Temple, and dwell with them*, Psalm lxxviii. 18.

AND whereas that Work must comprehend the working out of Enmity from the Hearts of Men, against GOD (and not only the propitiating of GOD to them, which the Word *εὐνομεῖν* seems principally to intend) and that a great Communi-

cation of Influence, from the Divine Spirit, was necessary for the overcoming that Enmity; therefore this Fulness must include (among other Things, being *πᾶν πληρῆμα*, *all Fulness*) an immense Treasure, and Abundance of Spirit (which is elsewhere said to be given Him, not by Measure, *John* iii. 34.) and his Sufferings did obtain the Plenitude of Spirit to be first seated in Him, as the Receptacle and Fountain whence it must be derived; and the Power and Right of dispensing it belonged to his Office, as He was the great Reconciler, and Mediator between GOD and Man.

VII. HEREUPON the Spirit is actually and immediately given by *Christ*, or by the Authority of that Office which He bears; than which Nothing can be plainer, in that He is called the *Spirit of Christ*, *Rom.* viii. 9. And when our LORD Himself uses the Expressions about this Matter, as equivalent; either *I will send Him*, *John* xvi. 7. or, *I will send Him from my Father*, *John* xv. 26. or, *My Father will send Him in my Name*, *John* xiv. 26. What can it signify less, than that, as the Father was the first Fountain of this Communication, so the established Way and Method of it was in and by *Christ*, from which there was to be no Departure? As is also signified in that of the Apostle, *Eph.* i. 3. *Blessed be the GOD and Father of our LORD Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places (or Things) in Christ.*

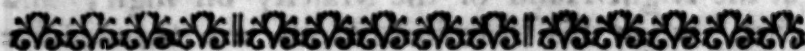
DID we allow ourselves to retire more frequently out of this World of Shadows, and ascend into those glorious Regions, there to contemplate the bright Orders of holy, loyal Spirits, all employed in the Services of the celestial Throne; and to behold *Jesus*, the Head of all Principalities and Powers,

Powers, the Restorer of what was sunk and decayed, and the Upholder of the whole sliding Universe, even of the noblest Parts of it, that were liable to the same Lapse and Decay, by whom all Things consist: We should not think it strange that such Deference and Honour should belong to his Office; that it should be rendered every Way so august, that He should be so gloriously enthroned at the Right-Hand of the Majesty on high; and that, when his Administrations are manageable with so much Ease and Pleasure, to one of so immense Wisdom, Power, and Goodness, all Acts of Grace and Favour should, more especially, pass through his Hands.

AND when that Kind of Office was so freely undertaken, by the Son, the Susception and Management whereof, when He made his first Descent into this World of ours, and was to appear an incarnate God on Earth, a Proclamation was published in Heaven, *Now let all the Angels of God worship Him*; and in his Execution whereof they had, from Time to Time afterwards, spontaneously stooped down to behold, with pleased Wonder, his surprisingly strange and prosperous Performances: Who can think it unsuitable to the Dignity and Authority of so highly magnified an Office, unto which all the Power of Heaven and Earth was annexed, that should by Consent belong to it, to employ the whole Agency of the Holy Ghost, in Pursuance of its high and great Ends?

BUT now He having, by his Blood, obtained that this immense Plenitude of Spirit should reside in Him, not for Himself personally considered, (for so He had it by natural, eternal Necessity) but as He was invested with such an Office, and in order to its being, by the Power of that Office,

communicated to others; it is easy to be conceived, and may be collected from the Holy Scripture, in what different Methods it was to be communicated, for the different Ends of that Communication, viz. the rebuilding of GOD's Temple on Earth, and the constant inhabiting and replenishing it afterwards.



C H A P. VIII.

I. **F**OR the inhabiting this Temple, when by Regeneration it is built and prepared, the Redeemer gives the Spirit according to the Tenor of a certain Rule, declared and published to the World, and whereby a Right thereto accrues unto the Regenerate. The Unregenerate, especially such as by frequent Resistances had often forfeited all gracious Communications of that Blessed Spirit, have Nothing to assure them He will ever regenerate them. But, being now regenerate, and thereby formed into living Temples, they may, upon known and certain Terms, expect Him to inhabit them as such, and to be stately their *Immanuel*; and that as GOD, *even their own GOD*, *Pf. lxxvii.* He will bless them, and abide with them, and in them, for that gracious Purpose.

HE now puts on a distinct Capacity, and treats these his regenerate Ones under a different Notion, from that under which He acted towards other Men, or themselves before. Not as an absolute Sovereign; but a Trustee, managing a Trust committed to Him by the eternal Father; as the great
Steward

Steward of his Family, the prime Minister and Curator of all the Affairs of his House and Temple, *which they are*, 1 Cor. iii. 17. all and every one. For as vast as this Temple is, where it is made up of all, and as manifold as it is, when every one is to Him a single Temple; neither is above the Comprehension, nor beneath the Condescension of his large and humble Mind. Neither larger Diffusion, nor more particular Distribution, signifying Him to be greater, or less, in all, in every one.

HE so takes Care of All, as of every One, and of every One, as if he were the only One under his Care. He is *the First born among many Brethren*; and as that imports Dignity, so it doth Employment, it being his Part to provide for the good State of the Family, which is all named from Him, both that Part in Heaven, and that on Earth, *Eph. iii. 15.* Yea, and He may in a true Sense be stiled the Father of the Family; though to the First in Godhead He is the Son, to us He is stiled *the everlasting Father*, *Isaiah ix. 6.* Therefore He is under Obligation hereto, by his Father's Appointment, and his own Undertaking.

AND that which He hath obliged Himself to, is to give the Holy Spirit, or take continual Care that it be communicated from Time to Time, as particular Exigencies shall require. It was a Thing full of Wonder, that ever He should be so far concerned in our Affairs! But being concerned, so deeply as we know He hath been, to be incarnate for us, to be made a Sacrifice to GOD for us, that He might have it in his Power to give the Spirit, having *become a Curse for us*, that He might be capable of conferring upon us this Blessing; it is now no Wonder He should oblige Himself to a constant Care, that his own great and kind Design should
now

now not miscarry. After He had engaged Himself so deeply in this Design for his Redeemed, could He decline further Obligation?

AND his Obligation entitles them to this mighty Gift of his own Spirit; concerning which we shall shew,

THAT, upon their Regeneration, they have a pleadable Right to this high Privilege, the continued Communication of the Spirit.

AND of how large Extent this Privilege is, and how great Things are contained in it.

I SCRUPLE not to call it a Gift, and yet at the same Time to assert their Right to it, to whom it is given; not doubting but every one will see a Right, accruing by Free-Promise (as this doth) detracts Nothing from the Freeness of the Gift. When the Promise only, with what we shall see is directly consequent, creates this Right, it is inconceivable that this Creature, by resulting naturally, should injure its own Parent, or productive Cause; we shall therefore say somewhat briefly,

II. I. OF the Dueness of this continued indwelling Presence of the Blessed Spirit, to the Regenerate. And,

(1.) IT is due (as hath been intimated) by Promise. It is expressly said to be *the Promise of the Spirit*, Gal. iii. 14. But to whom? To the Regenerate, to them who are *born after the Spirit*, as may be seen at large, Chap. iv. These (as it after follows) are the Children and Heirs of the Promise, which must principally mean this Promise, as it is eminently called, *Acts ii. 38. Repent*

pent (which connotes Regeneration) and ye shall receive the Holy Ghost; for the Promise is to you, and to as many as the LORD shall call; which Calling, when effectual, includes Regeneration. When *Eph. i. 13.* this Blessed Spirit is called the Spirit of Promise, what can that mean but the promised Spirit?

(2.) THEIR Right is the more evident, and what is promised the more apparently due, in that the Promise hath received the Form of a Covenant, whereby the Covenanters have a more strongly pleadable Right and Claim.

It is true, that we must distinguish of the Covenant, as proposed and entered.

THE Proposal of it is in very general Terms: *Ho! every one that thirsts* — *Isaiah lv. 1.* *Incline your Ear* — *and I will make an everlasting Covenant with you* — *Verse 3.* And so it gives a remote, future Right to such as shall enter into it; but only they have a present actual Right to what it contains, that have entered into it. And their Plea is strong, having this to say: “ I have not
“ only an indefinite, or less determinate Promise
“ to rely upon, but a Promise upon Terms expressed, which I have agreed to, and there is
“ now a mutual Stipulation between God and
“ me; He offered Himself, and demanded me;
“ I have accepted Him, and given myself. And
“ hereupon I humbly claim all further needful
“ Communications of his Spirit, as the principal
“ promised Blessing of this Covenant.” Such an one may therefore say, as the Psalmist hath taught him: *Remember thy Word to thy Servant, in which Thou causest me to hope,* *Psalms cxix. 49.* I had never looked for such quickening Influences, if
Thou

Thou hadst not caused me, and been the Author to me of such an Expectation. Now as Thou hast quickened me by thy Word, *I will put my Spirit within you*, is a principal Article of this Covenant, *Ezek. xxxvi. 27.* And this Expression of *putting the Spirit within*, must signify, not a light Touch upon the Soul of a Man, but to settle it as in the innermost Center of the Soul, in order to a fixed Abode.

AND how sacred is the Bond of this Covenant! It is founded in the Blood of the Mediator of it: *This is*, as He Himself speaks, *the New Testament* (or Covenant) *in my Blood*, Luke xxii. 20. Therefore is this, in a varied Phrase, said to be *the Blood of the Covenant*; and therefore is this Covenant said to be *everlasting*, Heb. xiii. 20. referring to a known Maxim among the *Hebrews*: *Pacts, confirmed by Blood, can never be abolished.* *The GOD of Peace — by the Blood of the everlasting Covenant, make you perfect in every good Work:* Which must imply a continual Communication of the Spirit, for it is also added; *to do always what is well pleasing in his Sight*; which who can do without such continued Aids?

REGENERATION is building of this Temple, Covenanting, on our Part, contains the Dedication of it; and what then can follow but constant Possession and Use?

(3.) THE Regenerate, as such, are Sons, both by receiving a new Nature, even a divine, 2 Pet. i. 4. in their Regeneration; and a new Title, in (what is always conjunct) their Adoption. Now, hereupon the continual Supplies of the Spirit, in this House (or Temple) of His, are the Childrens Bread, Luke xi. 13. *Because they are Sons, there-*
fore

fore GOD sends the Spirit of his Son into their Hearts, Gal. iv. 6. And He is stiled the Spirit of Adoption, Rom. viii. 14, 15. Therefore they have a Right to the Provisions of their Father's House.

(4.) THE Spirit is given unto these Children of GOD, upon their Faith. They receive *the Promise of the Spirit by Faith*, Gal. iii. 14. As by Faith they are GOD's Children, Verse 26. *Receiving the Son*, who was eminently so, and to whom the Sonship did primarily or originally belong; and *believing in his Name*, they thereupon have *Power (or Right) to become the Sons of GOD*, John i. 12. Being herein also regenerate, *born not of Flesh and Blood — but of GOD*.

AND thus, by Faith receiving Him, by Faith they retain Him, or have Him abiding in them. They first receive Him upon the Gospel Offer, which, as was said, gave them a remote Right; and now retain Him, as having an actual Right. *He dwells in the Heart by Faith*, Eph. iii. 17. But what He doth, in this Respect, his Spirit doth; so He explains Himself, when, in those valedictory Chapters of St. John's Gospel, xiv. xv. xvi. He promises his disconsolate Disciples, He would *come to them*, He would *see them*, He would *manifest Himself to them*, He would *abide with them*, within a little *While they should see Him*, &c. intimates to them, that He principally meant all this of a Presence to be vouchsafed them *by his Spirit*, Chap. xiv. 16, 17, 18, 19. And He concerns the Father also with Himself, in the same Sort of Commerce, Verse 20. *At that Day ye shall know that I am in my Father, and you in Me, and I in you*, (as also Verses 21 and 23.)

THUS

THUS, in another Place, we find the Spirit promiscuously spoken of, as the Spirit of GOD, and the Spirit of *Christ*; and the Inbeing and Indwelling of *Christ*, and of the Spirit, used as Expressions signifying the same Thing, when also the Operation of GOD is spoken of by the same indwelling Spirit, *Rom. viii. 9, 10, 11.*

MUCH more might be alledged, from many Texts of the Old and New Testament, to evince the Right which Believers have to the abiding indwelling Presence of his Spirit, as the Inhabitant of that Temple, which they are now become.

III. BUT that Matter being plain, we shall proceed to shew,

(2.) THE ample Extent and Comprehensiveness of this Privilege. Which I shall the rather enlarge upon, that from thence we may have the clearer Ground upon which, afterwards, to argue. How highly reasonable and congruous was it, that so great a Thing, and of so manifest Importance to GOD's having a Temple, and Residence among Men, should not be otherwise communicated than in and by *Immanuel*, the Founder and Restorer of this Temple?

AND we cannot have a truer or surer Measure of the Amplitude and Extensiveness of this Gift, than the Extent and Comprehensiveness of the Covenant itself, to which it belongs.

To which Purpose let it be considered, that this Covenant of GOD in *Christ*, of which we are now speaking, may be looked upon two Ways:

I. WE

1. WE may view it abstractedly, taking the Frame and Model of it, as it were to be gathered out of the Holy Scriptures. Or,

2. WE may look upon it as it is now transacted and entered into by the Blessed GOD, and this or that pre-disposed Soul. Now here,

1. TAKE it in the former Way, and you find this Article, concerning the Gift or Communication of the Holy Ghost, standing there as one great Grant, contained in the Gospel Covenant. And it is obvious to observe, as it is placed there, what Aspect it hath upon both the Parts of the Covenant: *I will be your GOD — you shall be my People.* Which will be seen, if

2. YOU consider this Covenant was as actually entered into, or as the covenanting Parties are treating, the one to draw, the other to enter this Covenant. And so we shall see that our Consent, both that GOD *shall be our GOD*, and that *we will be his People*, with all previous Inclinations thereto, and what immediately results from our Covenanting, all depend upon this Communication of the Spirit; and what otherwise, neither can He do the Part of a GOD to us, nor we the Part that belongs to his People towards Him.

By all which we shall see the vast Extent of the Gift; it is the Mediator's Part to bring the covenanting Parties together; He is therefore said to be *the Mediator of the New Covenant*, Heb. xii. 24. He rendered it possible, by the Merit of his Blood, that the offended Majesty of Heaven might, without Injury to Himself, consent; and that the Spirit might be given to procure our Consent, which as Mediator, or *Immanuel*, He gives. When He

gives it in so copious an Effusion, as to be victorious, to conquer our Aversion, and make us cease to be rebellious, then He enters to dwell, *Pf. 68. 18.* 'Till then there is no actual Covenanting, no plenary Consent, on our Part, to what is proposed in the Covenant, in either Respect; we neither agree that GOD shall be our GOD, nor that we will be his People. This speaks this Gift a great Thing, and of vast Extent, looking for the present upon the two Parts of the Covenant, summarily; and afterwards considering what each Part more particularly contains in it. But if in Practice, it be so far done, as is requisite to a Determination of Will (which may yet afterwards admit of higher Degrees) how great a Thing is now done! Their State is distinguished from theirs who are Strangers to the Covenant, who are without *Christ*, and without GOD in the World. From hence results,

1. AN exprefs Reconciliation between GOD and thee, for this is a League of Friendship, Enmity ceasing.

2. A FIXED special Relation, *Ezek. xvi. 8.* *I entered into Covenant with thee, saith the LORD GOD, and thou becamest Mine.*

How great and high a Privilege! All the Divine Being related to me a Worm!

IV. AND that all this may be the plainer, let us but consider, more distinctly, what the great Summary of GOD's Part of this Covenant contains; what is the principal Promise of it; the Dependence of our Part thereon; upon what Terms that, which is distinct, is promised; how far what is distinctly promised, is coincident with this

this Gift, of the indwelling Spirit, both in Respect of this, and the future State.

I. THE known Summary of this Covenant, on GOD's Part, is, *I will be their GOD.*

Now what can be meant principally, by his being their GOD, but giving them his indwelling Spirit? Wherein, without it, can He do the Part of a GOD to them? By it He both governs, and satisfies them, is both their Supreme and Sovereign LORD, in the one Regard; and their Supreme and Sovereign Good in the other. Doth being their GOD intend no more than an empty Title? What would be their great Advantage, in having only a nominal GOD? Yea, and He is pleased himself to expound it, of his continued gracious Presence, 2 Cor. vi. 16. *I will dwell in them, and walk in them, and I will be their GOD;* alluding to his continuing his Tabernacle among them, as is promised, Lev. xxvi. 11, 12. *I will set my Tabernacle among you, and my Soul shall not abhor you, and I will walk among you, and I will be your GOD.* And what did that Tabernacle signify but this *Living Temple*, as a certain Type and Shadow of it? Agreeably whereto his Covenant is expressed, with evident Reference to the Time of the *Messiah's* Kingdom (plainly meant by *David's* being their King and Prince for ever) Ezek. xxxvii. 24, 25, 26, 27. *David my Servant shall be King over them* (spoken many an Age after he was dead and gone) — *and their Prince for ever. Moreover, I will make a Covenant of Peace with them, it shall be an everlasting Covenant with them; and I will set my Sanctuary in the Midst of them for evermore. My Tabernacle also shall be with them, yea I will be their GOD.* That yea, is observable. *My Sanctuary and Tabernacle shall be with them* (i. e. *I will dwell in them*, as it is expounded before, 2 Cor. vi. 16.

And could it be meant of an uninhabited desolate Sanctuary, or Tabernacle, that should be with them for evermore.) And why is this his constant inhabiting Presence to be with them? The emphatical yea, with what follows, informs us: *Yea, I will be their GOD. q. d.* I have undertaken to be their GOD, which I cannot make good unto them, if I afford them not my indwelling Presence. To be to them a distant GOD, a GOD afar off, can neither answer my Covenant, nor the Exigency of their Case. They will but have a GOD and no GOD, if they have not with them, and in them, a divine, vital, in-spiriting, in-actuating Presence, to govern, quicken, support, and satisfy them, and fill them with an all-sufficient Fulness: They would soon, otherwise, be the Temple of Idol Gods.

It is therefore evident that this Summary of GOD's Part of his Covenant: *I will be their GOD*, principally intends his dwelling in them by his Spirit.

V. AND the Restipulation, on their Part, to be his People (which is generally added in all the Places, wherein the other Part is expressed) signifies their Faith, by which they take Hold of his Covenant, accept Him to be their GOD, dedicate themselves to be his People, his Peculiar, his Mansion, his Temple, wherein He may dwell. Now this their self-resigning Faith, taken in its just Latitude, carries with it a twofold Reference to Him, as their Sovereign LORD, as their Sovereign Good; whom, above all other, they are to obey, and enjoy. But can they obey Him, if He do not put his Spirit into them, to write his Law in their Hearts, and cause them to walk in his Statutes? *Ezek. xxxvi. 27. Jer. li. 35.* Or can they enjoy Him, if they love Him not as their best Good?

which

which Love is the known Fruit of his Spirit. Whereupon, after such Self-resignation and Dedication, what remains, but that *the House of the LORD be filled with the Glory of the LORD*; as 2 Chron. vii. 2.

2. LET us consider, what is the more peculiar Kind of this Covenant, in the Christian; contradistinct to the mosaical Administration of it. It is evident, in the general, that the Promises of the Gospel Covenant are, in their Nature and Kind (compared with those that belonged to the mosaical Dispensation) more spiritual; therefore called *better Promises*, Heb. viii. 6. They are not Promises of secular Felicity, of external Prosperity, Peace, and Plenty; as those other expressly were. It is true indeed, that the Covenant with *Israel*, with *Abraham*, *Isaac* and *Jacob*, and their Seed; was not exclusive of spiritual good Things. But, in the mean Time, the Spirit was given less generally, and in a much lower Measure; wherefore, in that purposed Comparison, 2 Cor. iii. between the *legal* and the *evangelical Dispensation*, tho' a *certain Glory* did attend the former, yet *that Glory* is said to be *no Glory*, in Respect of the so much excelling Glory of *this latter*, Ver. 10. And *the Thing* wherein it so highly excelled, was the *much more copious Effusion* of the Spirit. That whereas, under the former Dispensation, *Moses* was read for many Ages, with little Efficacy, a Veil being upon the People's Hearts, signified by the (mystical Veil) wherewith, when He conversed with them, He was wont to cover his Face (that comparative Inefficacy proceeding from hence, that little of the Light, Life, and Power of the Spirit accompanied that Dispensation) Now under the Gospel Dispensation, the Glory of the LORD was to be beheld as in a Glass, with un-

veiled Face, so as that, beholding it, we might be changed into the same Likeness, from Glory to Glory, by the Spirit of the LORD. How great was the Magnificence of *Solomon's Temple*, yet how much more glorious is that which is built of living Stones! And as the whole Frame of that former Economy was always less spiritual, a lower Measure of the Spirit always accompanying it; so when it stood as corival to the Christian Dispensation, being hereupon quite deserted by the Spirit, it is spoken of as weak, worldly, carnal and beggarly, *Gal. iv. 9. Col. ii. 20. Heb. ix. 2, 10.*

VI. 3. IT will further tend to evidence, that the Spirit is given as a settled Inhabitant, upon the known Terms of this Covenant; if we consider upon what Terms it is promised, what is distinctly promised, what is distinctly, but however, conjunctly promised therewith; viz. All the relative Graces of Justification, Pardon of Sin, and Adoption. These are promised, as is apparent, in the same Covenant, and upon Faith, which is our taking Hold of, and entering into the Covenant, our accepting GOD in *Christ* to be our GOD, and giving up ourselves to be his People; and is (according to that Latitude, wherein Faith is commonly taken) inclusive of Repentance. For a Sinner, one before in a State of Apostacy from GOD, cannot take Him to be his GOD, but, in so doing, must exercise Repentance towards GOD. His very Act of taking Him, in *Christ*, is turning to Him thro' *Christ*, from the Sin by which he had departed, and apostatized from Him before. Therefore must the indwelling Spirit be given, upon the same certain and known Terms, as is also expressed in *Gal. iii. 14. Ephes. i. 13, &c. Acts ii. 38, 39.*

4. Now Faith, and Repentance being first given, in forming GOD's Temple, consider how coincident the Gift of the Spirit, as an Inhabitant, is with Remission of Sin ; or with whatsoever relative Grace, as such is distinct from that which is inherent, subjected in the Soul itself, and really transmutative of its Subject. But we are to consider withal, how manifestly the latter of these is involved in the former Giving the Spirit (the Root and Original of subjective Grace) implies two Things : 1. Conferring a Right to it. 2. Actual Communication. The former belongs to relative Grace, the latter to real (as they commonly distinguish) but the former is in order to the latter, and the latter most certainly follows upon the former. Both are signified by one Name of giving, and do both, in a Sort, make one entire legal Act) tho' there are distinct Physical ones) which the former (usually) begins, and the latter consummates. Divers Things are not herein given, but only a Title to, and the Possession of the same Thing ; nor by divers Donations, but by the Concurrence of such Things as are requisite to make up one and the same.

VII. AND let it now be considered, what there is promised in the Gospel-Covenant, besides what may be comprehended in the Gift of the Spirit.

WE will first set aside what is manifestly not promised in it besides, and then more closely enquire about what may seem distinctly promised ; and see in how great Part, that Residue will be reducible hither.

I. As to what is manifestly not promised besides, it is plain there is not promised in it a Part and Portion in a particular Land or Country on Earth, as there was in the old Covenant to *Abraham,*

ham, Isaac, and Jacob, and their Seed; which Land was, we know, called the Land of Promise, and unto which the Body of that People had so certain a Title, upon the Condition of their continued Obedience, that they were sure never to be removed out of it.

NOR again doth it promise, indefinitely, temporal Blessings of any Kind with Certainty, upon any Condition whatsoever, even of the highest Faith, the most fervent Love to GOD, or the most accurate Obedience, and irreprehensible Sanctity, attainable on Earth; as if the best and holiest Men should therefore be any whit the more assured of constant Health, Ease, Opulency or Peace, in this World. We know the ordinary Course of Providence (which cannot justly be understood to be a Misinterpreter of GOD's Covenant) runs much otherwise, and that such Things as concern the good Estate of our Spirits and inward Man are the only Things we can, upon any Terms, be sure of, by this Covenant; the Tenor of it not warranting us to look upon external good Things as otherwise promised, than so far as they may be subservient to these, and to our better serving the Interest and Honour of GOD, and the Redeemer.

VIII. BUT it may be said of those good Things, that are of an higher Kind that respect our Souls, there seemed to be some vastly different from this of giving the Spirit. Therefore,

2. WE are next to enquire what they are, and how far they may be found to fall into this.

REMISSION of Sin is most obvious, and comes first in View, upon this Account. And let us be-
think

bethink ourselves, what it is. We will take it for granted, that it is not a mere Will or Purpose to pardon, on the one Hand ; nor mere not punishing on the other.

If one should be never so long only forborn, and not punished, he may yet be punishable, and will be always so, if he be yet guilty ; it is therefore such an Act as doth, in Law, take away Guilt, or dissolve the Obligation to suffer Punishment.

It is therefore to be considered, what Punishment a Sinner was, by the violated Law of Works, liable to in this World, or in the World to come ; and then what of this is, by Virtue of the Redeemer's Sacrifice, remitted. He was liable to whatsoever Miseries in this Life God should please to inflict, to temporal Death and to a State of Misery hereafter, all comprehended in this Threatning, *Thou shalt die the Death* ; if we will take following Scriptures, and Providences for a Commentary upon it.

Now the Miseries to which the Sinner was liable, in this World, were either external, or internal. Those of the former Sort, the best Men still remain liable to. Those of the inner Man were certainly the greater, both in themselves, and in their Consequence ; especially such as stand in the ill Dispositions of Mens Minds and Spirits Godward, Unapprehensiveness of Him, Alienation from Him, Willingness to be without Him in the World. For that the Spirits of Men should be thus disaffected, and in this averse Posture towards God, in whom only it could be possible for them to be happy : How could it but be most pernicious to them, and virtually comprehensive of the worst Miseries ? And whence came these Evils to fall into the reasonable intelligent Mind and Spirit of Man ? Was
it

it by GOD's Infusion? Abhored be that black Thought! Nor could it be if they were not forsaken of GOD, and the holy Light and Influence of his Spirit. But is more Evil inflicted upon Men than either the Threatning, or the Sentence of the Law contained? That were to say he is punished above Desert, and beyond what it duly belonged to him to suffer. Experience shews this to be the common Case of Men. And had that Threatning and Sentence concerned *Adam* only, and not his Posterity, how come they to be mortal, and otherwise externally miserable in this World, as well he? But how plainly is the Matter put out of Doubt, that the Suspension of the Spirit is Part (and it cannot but be the most eminent Part) of the Curse of the Law, by that of the Apostle: *Christ hath redeemed us from the Curse of the Law, being made a Curse for us, that this Blessing—might come upon us (even the Gentiles, as well as Abraham's Seed) that we might receive the Promise of the Spirit,* Gal. iii. 13, 14.

BUT now what is there of all the Misery, duly incumbent upon Man in this World, by the Constitution of that Law of Works, remitted and taken off by Virtue of the Covenant or Law of Grace, from them that have entered into it? Who dare say GOD doth not keep Covenant with them? And we find they die as well as other Men, and are as much subject to the many Inconveniences, and Grievances of human Life; and it is not worth the While to talk of the mere Notion, under which they suffer them. It is evident that GOD doth them no Wrong, in letting them be their Lot; and therefore that as they were, by the Law of Nature, deserved, so GOD hath not obliged Himself, by the Covenant or Law of Grace, to take or keep them off: For then surely He had kept

kept his Word. That He hath obliged Himself to do that which is more and a greater Thing, to bless and sanctify them to their Advantage, in higher Respects, is plain and out of Question; which serves our present Purpose, and crosses it not.

FOR upon the whole, that which remains the the actual Matter of Remission in this World, is whatsoever of those spiritual Evils would be necessarily consequent upon the total Restraint, and With-holding of the Spirit.

AND that is the *Remission of Sin in this Life*, which the Scripture intends, is plain from divers express Places, *Acts ii. 37, 38.* When the Apostle *Peter's* Heart-pierced Hearers cry out in their Distress: *What shall we do?* He directs them thus: *Repent, and be baptized, every one of you, for the Remission of Sins, and ye shall receive the Holy-Ghost; for the Promise is to you, and your Children. q. d.*

“ The great Promise of the Gospel-Covenant is
 “ that of the Gift of the Holy Ghost, it doth not
 “ promise you worldly Wealth, or Ease, or Riches,
 “ or Honours; but it promises you that God will
 “ be no longer a Stranger to you, refuse your Con-
 “ verse, with-hold his Spirit from you, your Souls
 “ shall lie no longer waste and desolate. But as
 “ He hath mercifully approached your Spirits, to
 “ make them habitable, and fit to receive so great
 “ and so holy an Inmate, and to your Reception
 “ whereof Nothing but unremitted Sin could be
 “ any Obstruction; as upon your closing with
 “ the Terms of the Gospel-Covenant, by a sin-
 “ cere believing, looking on Him whom you
 “ have pierced, whereof your being baptized,
 “ and therein taking on *Christ's* Badge and Cog-
 “ nizance, will be the fit and enjoined Token;
 “ and

“ and by which federal Rite Remission of Sin
 “ shall be openly confirmed, and solemnly sealed
 “ unto you: So by that Remission of Sin the Bar
 “ is removed, and Nothing can hinder the Holy
 “ Ghost from entering to take Possession of your
 “ Souls, as his own Temple and Dwelling-place.”

WE are by the Way to take Notice, that this
 fulfilling of the Terms of the Gospel-Covenant is
 aptly enough, in great Part, here expressed, by
 the Word Repentance; most commonly it is by
 that of Faith. It might as fitly be signified by the
 former, in this Place, if you consider the Tenor
 of the foregoing Discourse, *viz.* that it remon-
 strated to them their great Wickedness in crucifying
Christ as an Imposter, whom they ought to have
 believed in as a Saviour. Now, to repent of this,
 was to believe, which yet is more fully expressed
 by that which follows: And *be baptized in* (or
 rather into) *the Name of the LORD Jesus Christ.*

IT is in the whole, plain that their Reception
 of the Holy Ghost, as a Dweller, stands in close
 Connection, as an immediate Consequent with
 their having their Sins actually remitted; and that,
 with their repenting their former refusing of *Christ*,
 as the *Messiah*; their now becoming Christians,
 or taking on *Christ's* Name (whereof their being
 baptized was to be only the Sign, and by Conse-
 quence a visible Confirmation of *Remission of Sin*
to them) They are therefore directed to be baptized
 into the Name of the LORD *Jesus Christ*, *ἐν τῷ*
ὀνόματι, or unto a Covenant-Surrender of themselves
 to *Christ*, whereof their Baptism was, it is true, to
 be the signifying Token for the Remission of
 Sins; which Remission therefore must be under-
 stood connected, not with the Sign, but with the
 Thing

Thing which it signified. And it was only a more explicate Repentance of their former Infidelity, and a more explicate Faith, which the Apostle now exhorts them to; the Inchoation whereof he might already perceive by their concerned Question, *What shall we do?* intimating their Willingness to do any Thing that they ought, that their Hearts were already overcome, and that the Holy Ghost had, consequently, began to enter upon them; the Manifestation of whose Entrance is, elsewhere as to Persons adult, found to be an antecedent requisite to Baptism.

Remission of Sin therefore, as it signifies giving a Right to future Impunity, signifies giving a Right to the Participation of the Spirit; the withholding whereof was the principal Punishment to be taken off.

AND as it signifies the actual taking off that Punishment, it must connote the actual Communication of the Spirit.

THEREFORE upon that Faith, which is our Entrance into the Gospel-Covenant, the Curse withheld the Spirit is removed, and so we receive the Promise of the Spirit (or the promised Spirit) by Faith.

THE same Reference of giving (or continuing) the Spirit unto Forgiveness of Sin, we may observe in that of the *Psalmist*; *Hide thy Face from my Sins, and blot out all mine Iniquities. Create in me a clean Heart, and renew a right Spirit within me. Cast me not away from thy Presence, and take not thy Holy Spirit from me,* Psalm li. 9, 10, 11. Which, it is plain, was dreaded and deprecated

as the worst of Evils, but which would be kept off, if Iniquity were blotted out.

AND as to this, there was no more Difference in the Case, than between one whose State was to be renewed, and one with whom GOD was first to begin.

AND that Summary of spiritual Blessings, promised in the New Covenant, *Jer.* xxxi. 31, 32, &c. and *Heb.* viii. which all suppose the promised Gift of the Spirit itself, as the Root of them all — *I will put my Law in their inward Parts, and will write it in their Hearts*, is all grounded upon this : *For I will forgive their Iniquity, and I will remember their Sin no more.*

WHEN therefore the Punishment of Sin is remitted, or a Right is granted to Impunity the Spirit is given ; or a Right is conferred unto this sacred Gift. When actually (upon that Right granted) the Punishment is taken off, the Spirit is actually given ; the with-holding whereof was the principal Punishment we were liable to, in this present State.

IX. AND as to Justification the Case cannot differ, which itself so little differs from Pardon, that the same Act is Pardon, being done by GOD as a Sovereign Ruler acting above Law, *viz.* the Law of Works ; and Justification, being done by Him as sustaining the Person of a Judge according to Law, *viz.* the Law of Grace.

ADOPTION also imports the Privilege conferred of being the Sons of GOD. And what is that
Pri.

Privilege (for it is more than a Name) that such are led by the Spirit of God, *Rom. viii. 14.*

FOR it was not fit the Sons of God should have the Spirits of Slaves; it is not the Spirit of Bondage that is given them, as there it is expressed, but a free generous Spirit; not of Fear, but of Love and Power, and of a sound Mind. Most express is that parallel Text, *Gal. iv. Because they are Sons, He hath sent the Spirit of his Son into their Hearts, that enables them to say, Abba, Father;* makes them understand their State, whose Sons they are, and who is their Father, and really implants in them all filial Dispositions and Affections.

WHEREFORE it is most evident, that the relative Grace of the Covenant only gives a Right to the real Grace of it; and that the real Grace, communicated in this Life, is all comprehended in the Gift of the Spirit; even that which flows in the external Dispensations of Providence not excepted.

FOR as outward good Things, or Immunity from outward Afflictions, are not promised in this new Covenant, further than as they shall be truly and spiritually good for us; but we are, by the Tenor, of it, left to the suffering of very sharp Afflictions, and the Loss or Want of all worldly Comforts, with Assurance that will turn to our greater spiritual Advantage: So the Grace and sanctifying Influence that shall make them do so, is all from the same Fountain, the Issue of the same blessed Spirit. We only add, that eternal Life, in the Close of all depends upon it, not only as the many Things already mentioned do so, that are necessary to it; but as it is signified to be itself the immediate perpetual Spring thereof. *They that*

ſaw to the Spirit, ſhall [of the Spirit] reap Life everlaſting, Gal. vi. 8.

WE therefore ſee that this great Gift, of the Holy Ghoſt, is vouchſafed entirely upon the Redeemer's Account, and by the Authority of his Office, for the Building, and Inhabiting the deſolated Temple of GOD with Men; for the Re-building of it, by that Plenipotency, or abſolute Fulneſs of Power, which by the Sacrifice of Himſelf, He hath obtained ſhould be in Him: For the re-inhabiting of it, according to the Tenor of that Covenant, now ſolemnly entered; which was eſtabliſhed and ratified in the Blood of that ſame Sacrifice. Wherein appears the Duenefs of it to the re-generate, or that they have a real Right to it, who are born of the Spirit, and have alſo ſeen the large Amplitude, and vaſt Compreheniſivenefs of this Gift.

WE therefore proceed,

X. 2. To give an Account, how highly reaſonable it was, the Holy Spirit of GOD ſhould not be vouchſafed for theſe Purpoſes, upon other Terms.

AND this we ſhall ſee,

I. By mentioning briefly, what we have been ſhewing all this While, the vaſt Extent of this Gift.

LET it be remembered, that the moſt conſiderable Part of the Penalty and Curſe, incurred by the Apoſtacy, was the with-holding of the Spirit; from which Curſe, in the whole of it, *Chriſt* was to redeem us, by being made a Curſe for us. By the

the same Curse also our Title to many other Benefits was lost, and many other Miseries were inferred upon it. But this one of [being deprived of the Spirit] did so far surmount all the rest, that Nothing else was thought worth the Naming with it, when the Curse of the Law, and *Christ's* Redemption of us from it, are so designedly spoken of together. If only lesser Penalties were to have been remitted, or Favours conferred of an inferior Kind, a Recompence to the violated Law and Justice of God, and the affronted Majesty of his Government, had been less necessarily insisted on; but that the greatest Thing imaginable should be vouchsafed, upon so easy Terms, and without a testified Resentment of the Injury done, by ruining his former Temple, was never to be expected.

NOTHING was more worthy of God, than when Man's Revolt from Him so manifestly implied an insolent Conceit of his Self-sufficiency, and that He could subsist, and be happy alone; He should presently withhold his Spirit, and leave Him to sink into that Carnality, which involved the Fulness of Death, and Misery in it. It belonged to the Majesty and Grandeur of the Deity to retire and shut up his holy cheering Influences and Communications from an haughty Miscreant; that it might try, and feel what a Sort of a God it could be to itself.

BUT to return, the State of the Case being unaltered, and every Way the same as when He withdrew to return, before an Attonement offered, had been (instead of judging his offended Creature) to have judged Himself, to rescind his own Sentence, as if it had been unjust, to tear his Act

and Deed, as if it had been the Product of a rash and hasty Passion, not of mature and wise Counsel and Judgment. The Indecency and Unbecomingness whereof had been the greater, and the more conspicuous, by how much the greater, and more peculiar Favour it was to restore his gracious Presence, or (which is all one) the Influences of his Holy Spirit.

FURTHER consider,

2. THAT since Nothing was more necessary for the Restitution of GOD's Temple, it had been strange if, in the Constitution of *Immanuel* for this Purpose, this had been omitted; for it is plain, that without it Things could never have come to any better State between GOD and Man; GOD must have let Him be at the same Distance, without giving Him his Spirit. Neither could He honourably converse with Man, nor Man possibly converse with Him; Man had ever borne towards GOD an implacable Heart. And whereas it is acknowledged, on all Hands, his Repentance at least was necessary, both on GOD's Account, and his own, that GOD might be reconciled to him, who without intolerable Diminution to Himself, could never otherwise have shewn him Favour. He had always carried about him the Heart that could not repent.

THE carnal Mind (which is Enmity against GOD, is neither subject to Him, nor can be) had remained in full Power, there had never been any stooping, or yielding on Man's Part. And there had remained, besides, all Manner of Impurities, fleshly Lusts had retained the Throne; the Soul of Man had continued a Cage of every noisome and hateful

hateful Thing, the most unfit in all the World, to have been the Temple of the Holy Blessed GOD. It had neither stood with his Majesty to have favoured an impenitent, nor with his Holiness to have favoured so impure a Creature. Therefore, without the giving of his Spirit, to mollify and purify the Spirits of Men, his Honour in such a Reconciliation had never been salved.

AND take the Case as it must stand on Man's Part, his Happiness had remained impossible; he could never have conversed with GOD, or taken Complacency in Him, to whom he had continued everlastingly unsuitable and disaffected. No valuable End could have been attained, that it was either fit GOD should have designed for Himself, or was necessary to have been effected for Man.

IN short, there could have been no Temple, GOD could never have dwelt with Man, Man would never have received Him to dwell.

3. BUT it is evident this was not omitted in the Constitution of *Immanuel*.

IT being provided and procured, by his dear Expence, that He should have in Him a Fulness of Spirit, not merely as GOD (for so, in Reference to offending Creatures, it had been inclosed) But as *Immanuel*, as a Mediator, a dying Redeemer, so was there a Sufficiency, for this Purpose of restoring GOD's Temple.

AND why was He in this Way to become sufficient, if afterwards He might have been waved, neglected, and the same Work have been done another Way?

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4. IT could only be done this Way, in and by *Immanuel*. As such, He had both the Natural, and Moral Power in Conjunction, which were necessary to effect it.

(1.) The Natural Power of Deity, which was in Him, was only competent for this Purpose. Herein had He the Advantage infinitely of all human Power and Greatness.

IF an offended secular Prince had never so great a Mind to save, and restore a condemned Favourite; who (besides that he is of so haughty a Pride, and so hardened in his Enmity, that he had rather die than supplicate) hath contracted all other vicious Inclinations, is become infamously immoral, debauched, unjust, dishonest, false, and we will suppose stupid, and bereft of the sprightly Wit that graced his former Conversation; his merciful Prince would fain preserve and enjoy him as before, but he cannot change his Qualities, and cannot but be ashamed to converse familiarly with him, while they remain unchanged.

Now the Blessed *Immanuel*, as He is GOD, can by giving his Spirit, do all his Pleasure in such a Case.

AND He hath as such too,

(1.) THE moral Power of doing it, most righteously and becomingly of GOD; *i. e.* upon Consideration of that great and noble Sacrifice, which as such He offered up. He is now enabled to give the Spirit, He might otherwise do any Thing for Man, rather than this; for it imports the greatest Intimacy imaginable. All external Overtures, and Expressions of Kindness, were Nothing in Comparison

rison of it. And no previous Disposition towards it, Nothing of Compliance on the Sinner's Part, no Self-purifying, no Self-loathing for former Impurities, no smiting on the Thigh, or saying, what have I done, could be supposed antecedent to this Communication of the Spirit.

THE Universe can afford no like Case, between an offending Wretch, and an affronted Ruler. If the greatest Prince on Earth, had been never so contumeliously abused, by the most abject Peasant, the Distances are infinitely less, than between the injured glorious Majesty of Heaven, and the guilty Sinner, the Injury done this Majesty incomprehensibly greater.

AND besides all other Differences in the two Cases, there is this most important one, that the principal Thing in the Sentence and Curse, upon apostate Man, was [that GOD's Spirit should retire, and be withheld, so that he should converse with Him, by it, no more] The condemning Sentence upon a Criminal doth, in secular Governments, extend to Life, and Estate; such a one might be pardoned as to both, and held ever at a Distance.

IF before he were a Favourite, he may still remain discouraged. Familiar Converse with his Prince was ever a Thing to which he could lay no legal Claim, but was always a Thing of free and arbitrary Favour.

BUT suppose, in this Case of Delinquency, the Law and his Sentence did forbid it for ever; and suppose we that vile, insolent Peasant, before under Obligation to his Prince, for his daily Subsistence, now under Condemnation, for most opprobrious

probrious Affronts, and malicious Attempts against him, he relents not, scorns Mercy, defies Justice; his compassionate Prince rushes, notwithstanding, into his Embraces, takes him into his Cabinet, shuts himself up with him in secret. But all this While, though by what he does he debases himself, beyond all Expectation or Decency; the principal Thing is still wanting, he cannot alter his Disposition. If he could give him a truly right Mind, it were better than all the Riches of the *Indies*; this greatest Instance of Condescension he cannot reach, if he never so gladly would. It is not in his Power, even when he joins Bosoms, to mingle Spirits with him; and so must leave him as incapable of his most valuable End, as he found him.

IN the present Case, what was in itself so necessary to the intended End, was only possible to *Immanuel*; who herein becomes most intimate to us, and in the fullest Sense admits to be so called; and was therefore necessary to be done [by him] unless his so rich Sufficiency, and his End itself should be lost together.

XI. THUS far we have been considering the Temple of God, individually taken, as each Man, once become sincerely good and pious, renewed, united with *Immanuel*, i. e. with God in *Christ*, and animated by his Spirit, may be Himself a single Temple to the Most High God.

I MIGHT now pass on to treat of the external State of the Christian Church, and of the whole Community of Christians; who, *collectively taken*, and built upon the Foundation of the Apostles and Prophets, Jesus Christ Himself being the Corner-Stone, fully framed and builded together, grow unto an Holy Temple;

Temple in the LORD ; and are in this compacted State an Habitation of GOD, thro' the Spirit. Eph. ii. 20.

BUT this larger Subject, the outer Court of this Temple, is I find beset and over-spread with Briars and Thorns.

AND for the sacred Structure, itself, though other Foundation none can lay than that is laid, which is *Jesus Christ*, 1 Cor. iii. 11, &c. yet some are for superstructing one Thing, some another, some Gold, Silver, precious Stones ; others, Wood, Hay, Stubble : I am, for my Part, content that every Man's Work be made manifest, when the Day shall declare it.

IT ought not to be doubted but that there will yet be a Time of so copious an Effusion of the Holy Spirit, as will invigorate it afresh, and make it spring up, out of its macilent withered State, into its primitive Liveliness and Beauty : When it shall, according to the intended spiritual Meaning, resemble the external Splendor of its ancient Figure, *Sion*, the Perfection of Beauty ; and arise and shine, the Glory of the LORD being risen upon it. But if, before that Time, there be a Day that shall burn as an Oven, and make the Hemisphere as one fiery Vault ; a Day, wherein the jealous GOD shall plead against the Christian Church, for its Lukewarmness, and scandalous Coldness in the Matter of serious substantial Religion, and no less scandalous Heats and Fervours about trivial Formalities, with just Indignation, and Flames of consuming Fire : Then will the Straw and Stubble be burnt up, and such as were sincere, though too intent upon such Trifles, be saved, yet so as through Fire.

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A TWOFOOD Effusion we may expect, of the Wrath, and of the Spirit of GOD; the former to vindicate Himself, the other to reform us. Then will this Temple no more be termed forsaken, it will be actually, and in Fact what in Right it is always, *Bethel*, The House of GOD, and the Gate of Heaven. 'Till then little Prosperity is to be hoped for, in the Christian Church; Spiritual, without a large Communication of the Spirit, it cannot have; External (without it) it cannot bear.

It was a noted *Pagan's* Observation and Experiment, how incapable a weak Mind is of a prosperous State.

IN Heaven there will be no Need of Afflictions, on Earth the Distempers of Mens Minds do both need and cause them. The Pride, Avarice, Envyings, Self-conceitedness, abounding each in their own Sense, minding every one their own Things without Regard to those of another; an haughty Confidence of being always in the Right, with Contempt and hard Censures of them that differ, spurning at the Royal Law of doing as would be done to, of bearing with others as one would be born with; evil Surmisings, the Imperiousness of some, and the Peevishness of others, to be found among them that bear the Christian Name, will not let the Church, the House of GOD, be in Peace, and deserve that it should not, but that He should let them alone to punish themselves, and one another.

BUT the nearer we approach on Earth, to the Heavenly State, which only a general pouring forth of the Blessed Spirit will infer; the more capable we shall be of inward, and outward Prosperity together

gether. Then will our Differences vanish of Course, the external Pompousness of the Church will be less studied, the Life and Spirit of it much more; and if I may express my own Sense, as to this Matter, it should be in the Words of a worthy Ancient; viz. "That supposing the Choice were left me, I would chuse to have lived in a Time, when the Temples were less adorned with all Sorts of Marbles, the Church not being destitute of spiritual Graces.

In the mean Time, 'till those happier Days come, wherein Christians shall be of one Heart, and one Way; happy are they that can attain so far to bear one another's yet remaining Differences.

AND since it is impossible for all to worship together within the Walls of the same material Temple, chuse ordinarily to do it, where you observe the nearest Approach to GOD's own Rule and Pattern; and where upon Experience you find most of spiritual Advantage, not despising, much less paganizing those that are built upon the same Foundation, because of circumstantial Disagreements; nor making mere Circumstances, not prescribed by *Christ* Himself, the Measures and Boundaries of Christian Communion, or any Thing else *Christ* hath not made so.

BE not too positive, or too prone to dispute about those minute Matters that have been controverted by the most judicious and sincere Servants of our LORD, on the one Hand, and the other, in former Days, and with little Effect; as if we understood more than any of them, had engrossed all Knowledge, and Wisdom were to die with us! And that with our Bolt, too suddenly

shot, we could out-shoot all others that ever had gone before us.

If our Minds be well furnished with Humility, Meekness, Modesty, Sincerity, Love to God, and his *Christ*, and our Brethren, no otherwise distinguished than by their visible avowed Relation to Him; this will constitute us such Temples, whereunto the Blessed God will never refuse his Presence. And do more to keep the Christian Church in a tolerable good State, 'till the Times of Restitution come, than the most fervent Disputations ever can.

AND so I shall take Leave of this Subject, in Hope that, through the Blessing of God, it may be of Use to some that shall allow themselves to read, and consider it; requesting only such as are weary of living as without God in the World, that they defer not to invite, and admit the Divine Presence, 'till they see all agreed about every little Thing that belongs to his Temple, or that may be thought to belong to it; but resolve upon what is plain and great, and which all that are serious, that have any Regard to God, or their own everlasting Well-being, cannot but agree in, *i. e.* forthwith to lift up the ever lasting Doors, that the King of Glory may come in.

Do it without Delay, or Disputation; let others dispute little Punctilios with one another, as they please, but do not you dispute this grand Point with Him. Look to *Immanuel*, consider Him in the several Capacities, and in all the Accomplishments, Performances, Acquisitions, by which He is so admirably fitted to bring it about, that God may have his Temple in your Breast.

WILL you defeat so kind, and so glorious a Design? Behold, or listen, doth He not stand at the Door and knock?

FALL down and adore this most admirable condescending Grace, that the High and Lofty One, who inhabits Eternity, who having made a World, and surveying the Work of his own Hands, enquires; *Where shall be my House, and the Place of my Rest?* And thus resolves it Himself; *The humble, broken, contrite Hearts! There, there, I will dwell.*



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TREATISE

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SELF-DEDICATION.

ROM. xii. 1.

I beseech you therefore, Brethren, by the Mercies of GOD, that you present your Bodies a living Sacrifice, holy, acceptable unto GOD, which is your reasonable Service.

TWO Things are more especially considerable in these Words: The Matter of the Exhortation, that we would present our Bodies a living Sacrifice, holy, acceptable to GOD, our reasonable Service: And the pathetick Form of Obtestation that is used to enforce it; *I beseech you by the Mercies of GOD.*

THE former I intend for the principal Subject of the following Discourse; and shall only make Use of the other, for the Purpose unto which the holy Apostle doth here apply it.

OUR Business therefore must be, to shew the Import of this Exhortation. In the doing whereof, we shall,

1. EXPLAIN the Terms wherein the Text delivers it.

2. DECLARE, more distinctly, the Nature of the Thing expressed by them.

1. FOR the Terms. By *Bodies* we are to understand our whole Selves, expressed here by the Name of Bodies, for Distinction Sake. It having been usual heretofore to offer in Sacrifice the Bodies of Beasts; the Apostle lets them know, they are now to offer up their own: Meaning yet, *their whole Man*, as some of these following Words intimate; and agreeably to the plain Meaning of the Exhortation; 1 Cor. vi. 20. *Glorify God in your Bodies and Spirits, which are His.*

Sacrifice] is not to be understood in this Place in a more restrained Sense, than as it may signify whatsoever is, by God's own Appointment, dedicated to Himself.

ACCORDING to the stricter Notion of a Sacrifice, its more noted general Distinction is into propitiatory, and gratulatory, or eucharistical. Christianity in that strict Sense, admits but One, and that of the former Sort. By which One (that of Himself) our LORD hath perfected for ever them that are sanctified. We ourselves, or any Service, of

of ours, are only capable of being Sacrifices, by Way of Analogy, and that chiefly to the other Sort. And so all sincere Christians are, as *lively Stones, built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices, acceptable to GOD by Jesus Christ, 1 Pet. ii. 5.* being both Temple, Priests, and Sacrifice all at once. As our LORD Himself, in his peculiar Sacrificing, also was.

IN the Addition of [*living*] the Design is carried on of speaking both by Way of Allusion, and Opposition to the Ritual Sacrificing. By Way of Allusion: For any Thing dead of itself, the *Israelites* were not to eat themselves, because they were an holy People; much more had it been detestable, as a Sacrifice to GOD. The Beast must be brought alive to the Altar. Whereas then we are also to offer our Bodies a living Sacrifice, so far there must be an Agreement. Yet also, a Difference seems not obscurely suggested. The Victim, brought alive to be sacrificed, was yet to be slain in Sacrificing: But here *living* may also signify continuing to live. You (as if he should say) may be Sacrifices, and yet live on.

ACCORDING to the strict Notion we find given of a Sacrifice, it is Somewhat to be, in the prescribed Way, destroyed, and that must perish, in Token of their entire Devotedness to GOD who offer it. When we *offer ourselves*, Life will not be touched by it, or at all impaired, but improved and ennobled highly, by having a Sacredness added to it. Your Bodies are to be offered a Sacrifice, but an unbloody one. Such as you have no Cause to be startled at; it carries no Dread with it; Life will be still whole in you. Which shews by the Way, it is not an inanimate Body, without the Soul. But the bodily Life is but alluded to;

to; it is an higher and more excellent one that is meant; the spiritual, divine Life. *Yield yourselves to GOD, as those that are alive from the Dead.* And Verse 11. shews what that being alive means, *Reckon yourselves to be dead indeed unto Sin, but alive unto GOD through Jesus Christ.* Alive by a Life which means GOD, which aims at Him, terminates in Him, and is derived to you through *Christ*. As He also speaks, *Gal. ii. 19, 20. I am dead to the Law, that I might live to GOD. I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me, and the Life which I now live in the Flesh, I live by the Faith of the Son of GOD, who loved me, and gave Himself for me.*

Holy] There is an Holiness that stands in an entire Rectitude of Heart and Life, by which we are conformed, in both, to the Nature and Will of GOD, besides the relative One which redounds upon any Person or Thing, by due Dedication to Him. And which former is pre-required, in the present Sacrifice, that it may be, as it follows, [*acceptable to GOD*] not as though thereby it became acceptable, but as that without which it is not so. Yet also Holiness, in the Nature of the Thing, cannot but be grateful to GOD, or well-pleasing (as the Word here used signifies) but not so as to reconcile a Person to Him, who was, before, a Sinner, and hath still Sin in Him. But supposing the State of such a Person first made, and continued good, that Resemblance of Himself cannot but be pleasing in the Eyes of GOD, but fundamentally and stately in and for *Christ*. This therefore signifies, both how ready GOD is to be well pleased with such a Sacrifice, and also signifies the Quality of the Sacrifice itself, that it is apt to please.

Reasonable

Reasonable Service] or Worship, as the Word signifies. This also is spoken alluding to the Notion given before of offering ourselves, in Opposition to the former Victims wherein Beasts were the Matter of the Sacrifice. Those were brute Sacrifices: You are to offer reasonable Ones. And it signifies, our Minds and Understandings, the Seat of Reason, with our Wills and Affections that are to be governed by it, must all be ingredient as the Matter of that Sacrifice: Implying also the Right God hath in us, whence Nothing can be more reasonable than to offer ourselves to Him.

Present] that is, dedicate, devote yourselves, set yourselves before GOD, as they present at the Altar the destined Sacrifices, make them stand ready for Immolation. You are so to make a Tender of yourselves, as if you would say, "LORD, here I am, wholly Thine. I come to surrender myself, my whole Life and Being, to be entirely, and always, at thy Disposal, and for thy Use. Accept a devoted, self-resigning Soul!"

THUS we are brought to the Thing itself. Which now,

2. In the next Place (with less Regard to the allusive Terms) we come more distinctly to explain. It is briefly but the dedicating of ourselves: Or the giving our own Selves to the LORD.

BUT that we may not misconceive the Nature of this Act of giving ourselves, we must know, it is not Donation in the strict and proper Sense; such as confers a Right upon Him to whom a Thing is said to be given. We cannot be said to transfer a Right to Him, who is, before, the only Proprietor and

and supreme LORD of All. It is more properly but a Surrender or Delivery of ourselves, upon the Acknowledgment of his former Right: Or the putting ourselves into his Possession, for appointed Uses and Services, out of which we had injuriously kept ourselves before. It is but giving Him his own; 1 Chron. xxix. 14. *All Things come of Thee, and of thine own have we given Thee.* It is only a Consent and Obedience to his most rightful Claim and Demand of us, or *a yielding ourselves to Him*, as it is significantly expressed in the sixth Chapter to the Romans; though there the Word is the same with that in the Text which we read *present*.

THAT we may more distinctly open the Nature of this Self-dedication, we shall shew what ought to accompany and qualify it, that we may be a suitable and grateful Present to Him; such as He requires, and will accept.

I. IT must be done with Knowledge and Understanding. It cannot but be an intelligent Act. It is an Act of Religion and Worship, as it is called in the Text (*Service* we read it, which is much more general, but the Word is *λατρεία*, *Worship*.) It is indeed the first and fundamental Act of Worship. And it is required to be a rational Act. *Your reasonable Service.* Religion cannot move blindfold. And tho' Knowledge and Reason are not throughout Words of the same Signification; yet the former is partly pre-supposed upon the latter, and partly improved by it, nor can therefore be severed from it.

IN the present Case it is especially necessary we distinctly know, and apprehend the State of Things between GOD and us: That we understand ourselves to have been (with the rest of Men) in an
Apostacy

Apofacy and Revolt from God, that we are recalled unto Him, that a Mediator is appointed on Purpose through whom we are to approach Him, and render ourselves back to Him: That fo this may be our Senfe in our Return, " LORD, I have
 " here brought Thee back a Stray, a wandering
 " Creature, mine own Self. I have heard what
 " the Redeemer, of thy own constituting, hath
 " done and suffered for the reconciling and reduc-
 " ing of fuch, and, againft thy known Design, I
 " can no longer with hold myfelf."

2. WITH serious Consideration. It muft be a deliberate Act. How many underftand Matters which they never confider, and perifh by not confidering what they know!

CONSIDERATION is Nothing elfe but the revolving of what we knew before: The a&uating the habitual Knowledge we had of Things: A more diftinct reviewing of our former Notices belonging to any Cafe, a recollecting and gathering them up, a comparing them together; and, for fuch as appear more momentous, a repeating and inculcating them upon ourfelves, that we may be urged on to fuitable Action. And this, though of itfelf, without the Power and Influence of the Divine Spirit, is not fufficient, yet being the Means he works by, is moft neceffary to our becoming Chriftians, *i. e.* if we fpeak of becoming fo, not by Chance, as too many only are, but by our own Choice and Design. Which is the fame Thing with dedicating ourfelves to God through *Chrift*, whereof we are difcourfing.

3. WITH a determinate Judgment, that this ought to be done. There are two Extremes in
 this

this Matter. Some will not consider it at all; and some will consider always, and so never do it.

INDEED, in the present Case, it is a Reproach to the Blessed GOD to consider longer, than 'till we have well digested the State of the Case: As if it were difficult to determine the Matter, between him and the Devil, which were the better or more rightful LORD! We must at last be at a Point, and come to a judicious Determination of the Question. As those sincerely resolved Christians had done, *John vi. 68, 69.* Who also express the Reasons that had (before that Time no Doubt) determined them: LORD, *whither shall we go? Thou hast the Words of eternal Life. And we believe, and are sure, that Thou art that Christ, the Son of the living GOD.*

4. WITH Liberty of Spirit, having thrown off all former Bonds, and quite disengaged ourselves from other Masters: As they speak, *Isaiah xxvi. 13. Other Lords besides Thee have had Dominion over us, but by Thee only will we make Mention of thy Name.* For our Saviour expressly tells us, *No Man can serve two Masters,* Matt. vi. 24.

THERE must be a Liberty, in Opposition to pre-engaged Inclinations and Affections. And this must be the Sense of the sincere Soul, treating the Matter of its Self-surrender with the great GOD, to be able to say to the Question, Art thou under no former contrary Bonds? " LORD, I am under
 " none that ought to bind me, or that justly can,
 " against thy former sovereign Right. I had indeed
 " suffered other Bonds to take Place in my
 " Heart; but they were Bonds of Iniquity, which
 " I scruple not to break, and repent that ever I
 " made. I took myself indeed to be my own, and
 " have

" have lived to myself, pleased, and served and
 " sought myself, as if I were created and born for
 " no other Purpose. And if the Sense of my Heart
 " had been put into Words, there was Insolence
 " enough to have conceived such as these; not
 " my Tongue only, but my whole Man, Body
 " and Soul, all my Parts and Powers, my Estate,
 " and Name, and Strength, and Time, are all my
 " own; who is Lord over me? And while I
 " pleased Self with such an imagined Liberty, no
 " Idol was too despicable to command my Homage.
 " I have done worse than prostrated my Body to
 " a Stock, my Soul hath bowed down to a Clod
 " of Clay. My Thoughts, and Desires, and
 " Hopes, and Joys, have all stooped to so mean
 " Trifles, as Wealth, or Ease, or Pleasure, or
 " Fame, all but so many Fragments of Earth, or
 " (the less consistent) Vapours sprung from it.
 " And whereas this World is Nothing else but a
 " Bundle of Lusts, none of them was too base to
 " rule me; and while I thought myself at Liberty,
 " *I have been a Servant to Corruption.* But now,
 " LORD, I have, through thy Mercy, learnt to
 " abandon and abhor myself: Thy Grace appear-
 " ing, hath taught me to deny Ungodliness and world-
 " ly Lusts. Thou hast overcome, enjoy thine
 " own Conquest. I am grieved for it, and repent
 " from my Soul that ever I did put Thee to con-
 " tend for, and conquer thine own." And so
 doth this Self-dedication carry in it *Repentance*
from dead Works, and Faith towards God.

5. WITH a plenary full Bent of Heart and
 Will. As that, *I have sworn, and will perform,*
that I will keep thy righteous Judgments, Psalm cxix.
 106. *I have inclined my Heart to keep thy Statutes*
always unto the End, Verse 112.

AND herein doth this Self-dedication principally consist, *viz.* in a resolved Willingness, to yield myself, as GOD's own Property, to be for Him, and not for another. Which Resolvedness of Will, though it may, in several Respects, admit of several Names, is but one and the same substantial Act. It may be called, in Respect of the Competition which there was in the Case, Choice: Or in Respect of the Proposal made to me of such a Thing to be done, Consent. But these are the same Act, which in itself considered, is only a resolute Volition, *I will be the LORD's.* Which Resolution, if one do (whether mentally or vocally) direct to GOD or *Christ*, then it puts on the Nature of a Vow; and so is fitly called devoting one's Self.

It carries in it, as a Thing supposed, the implanted Divine Life, whereby we are truly said to *present ourselves living Sacrifices*, as in the Text; or as it is expressed in that other Place, Chap. vi. 13. *To yield ourselves to GOD, as those that are alive from the Dead; alive to GOD through Christ Jesus our LORD.* Which Life is not to be understood simply, but in a certain Respect. For before, we were not dead simply; we were not dead, disinclined, or disaffected to every Thing, but peculiarly towards GOD and his *Christ*. That Way we were without any Inclination, Motion, Tendency, or Disposition: And so were dead as to this Thing, or in this Respect; were alienated from the Life of GOD. Now we come to live this Life, and are made, by his Grace, to incline and move towards Him of our own Accord. Dead Things (or destitute of Life) may be moved by another, are capable of being moved violently, without, or against Inclination, hither or thither: But a living Creature can spontaneously move itself, as, of its own Accord, it inclines.

AND

AND whereas there are two more noble Principles that belong to this Divine Life, Faith and Love: These have both an Ingrediency into this Self-dedication. The Nature of each of them runs into it, and may be perceived in it. And it is hereupon a mixed Act, partaking an Influence and Tincture (as it were) from the one and the other of them.

FAITH respects the Promises of GOD, and what we are thereupon to expect from Him. And so our dedicating ourselves to GOD, is a self-committing. We give up ourselves to Him as a Trust, as the Apostle's emphatical Expression intimates: *I know whom I have believed, and I am persuaded that He will keep that which I have committed unto Him* (παράκαταδίδωμι *μῶς*, my Pawn, or Pledge) *against that Day*. The Soul flies to GOD as in Distress, not knowing to be safe another Way. As once a People, not able to obtain Tutelage on other Terms, surrendered themselves to them whose Help they sought, with some such Expression, *Si non nostras, saltem vestros*: If not as ours, yet at least as your own, save, protect, and defend us. Nor in our surrendering ourselves to GOD, is this any Way unsuitable, either to us, or to Him: Not to us; for we are really distressed, ready to perish; it is agreeable to the State of our Case: Not to Him; for it is glorious to Him. A Thing worthy of GOD, to be a Refuge to perishing Souls; and is thereupon a pleasant Thing, a GOD-like Pleasure, suitable to a self-sufficient and all-sufficient Being, who hath enough for Himself, and for all others, whom He shall have taught not to despise the Riches of his Goodness. *He taketh Pleasure in them that fear Him, and them that hope in his Mercy.*

LET such as have a Mind to yield themselves to Him, consider this: Apprehend you have undone yourselves, and are lost: Fall before Him: Lie at the Footstool of the Mercy-seat: Willingly put your Mouths in the Dust, if so there may be Hope. And there is Hope. He seeks after you, and will not reject what He seeks; He only waited to bring you to this. It is now a fit Time for Him, and a good Time for you. And you may now, in resigning, entrust yourselves also to Him. For his express Promise is your sufficient Ground for it. *I will receive you, and be a Father to you, and ye shall be my Sons and Daughters.* Understand the Matter aright; your presenting and yielding yourselves to Him, is not to be a desperate Act. It is not casting yourselves away: You are not throwing yourself into Flames, but upon tender Mercies, thither you may commit yourself. The Thing that is pleasing to Him, and which He invites you to, (as He invites *all the Ends of the Earth to look unto Him that they may be saved*) cannot be unsafe or unhappy to you.

AGAIN, Love hath a great Ingrediency into this Self-resignation: And as it hath, so it more admits to be called dedicating or devoting ourselves.

THIS holy, ingenious Principle respects more the Commands of God, as the other doth his Promises, and eyes his Interest, as the other doth our own. This Dedition of ourselves, as it is influenced by it, designs the doing all for Him we can, as by the other it doth the receiving all. As by the other, we resign ourselves to Him for Safety and Felicity; so we do, by this for Service and Duty to our uttermost: And an ardent Lover of God thinks this a little Oblation. Myself? Alas! What

What am I? Too small a Thing for Him, who is all Love, and who hath it in his Hand to transform and turn me into Love too. How mean yet, and little is the Subject He hath to work upon! An Atom of Dust! Not apt to be wrought upon to this (to a divine and heavenly Love) by any, but his Flame. And now therefore but a minute Spark from the Element of Love, that must, however, thus transformed, tend towards its own original and native Seat! It shall now flame upward. And this is all the Flame, in which it is universally necessary thy Sacrifice should ascend. Which will refine only, not consume it. Though that it may be offered up in other Flames, is not impossible; nor will it be much regretted by you, if the Case should so require; nor shall be despised by Him, if He shall so state the Case.

To give the Body to be burned, without Love, goes for Nothing. But if, in that Way, we were called to offer up our Bodies, *living Sacrifices to God*, it would (in an inferior Sense) be an *Offering of a sweet smelling Savour*, would even perfume Heaven, and diffuse fragrant Odours on Earth. *He loved us, and gave Himself for us.* So are we, from our Love of Him, to give ourselves for Him, and his Use and Service, in whatsoever Kind He shall appoint and prescribe. Every true Christian is, in the Preparation of his Mind, a Martyr. But they are few whom He actually calls to it. Our Love is ordinarily to shew itself in our *keeping his Commandments*. And with that Design we are to present ourselves to Him, as the resolved, ready Instruments of his Service and Praise. As *Rom. vi. 13.* *Neither yield ye your Members as Instruments of Unrighteousness unto Sin: But yield yourselves unto God as those that are alive from the Dead, and your Members as Instruments of Righteousness unto God.*

HAVING been more large upon what was more essential in this Dedication of ourselves, I shall be briefer in most of the other Things belonging to it.

6. IT must further be done with a concomitant Acceptance with GOD. His Covenant (which is now enter'd) is often summed up, *I will be your GOD, and you shall be my People*: And is frequently represented by the nuptial Contract, in which there is mutual giving and taking. We are to resign and accept at the same Time. To take Him to be our GOD, when we yield ourselves to be His.

7. WITH an explicit Reference to the LORD Christ. We are to dedicate ourselves after the Tenor of a Covenant, whereof *He is the Mediator*. GOD doth not, upon other Terms, treat with Sinners. You are not to offer at such a Thing as dedicating yourselves to Him, but in the Way, and upon the Terms, upon which you are to be accepted. The Divine Pleasure is declared, how great an one He must be in all the Transactions of GOD with Men; yea, and towards the whole Creation, *Eph. i. 6, 7, 8, 9, 10. He hath made us accepted in the Beloved. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace. Wherein He hath abounded towards us in all Wisdom and Prudence. Having made known unto us the Mystery of his Will, according to his good Pleasure, which He had purposed in Himself. That in the Dispensation of the Fulness of Times, He might gather together in One all Things in Christ, both which are in Heaven, and which are on Earth, even in Him.* We must take Heed how we neglect or overlook Him, who is by
Divine

Divine Appointment so high in Power, and with whom we have so great a Concern.

8. WITH deep Humility, and Abasement of ourselves, in Conjunction with a profound Reverence and Veneration of the Divine Majesty. There ought to be the lowliest Self-abasement, such as that good Man expresses, *Ezra ix. 6. O my GOD, I am ashamed, and blush to lift up my Face to Thee, my GOD: For mine Iniquities are increased over mine Head, and my Trespass is grown up unto the Heavens.* And indeed this is naturally consequent, upon what was last said, of the Regard that ought to be had, in this Matter, to the Mediator: For surely that very Constitution is, in itself, an humbling Thing to us: And we cannot apply ourselves to GOD suitably to it, but with a self-abasing Sense of our own State and Case. Our coming and tendering ourselves to GOD, in a Mediator, is, in its very Nature, an Humiliation; and carries with it a tacit Confession, that in ourselves we have Nothing, deserve Nothing, are Nothing, are worse than Nothing. And that only this Constitution of his could justify our offering ourselves to Him, with any Hope of Acceptance; or make it less than insolent Presumption for Sinners to approach Him, and expect to be received into his Presence and Service. Yea, and if there had been Nothing of Delinquency in the Case, yet great Humility becomes such Applications to Him; and that in Conjunction with the profoundest Reverence and Veneration of Him. For our very Business, in this Self-dedication, is Worship; and it is the first and most principal Part of all the Worship we owe to Him, fundamental to all the rest. We must have before our Eyes the awful Majesty and glorious Greatness of GOD: Which Scripture often speaks of as one Notion
of

of his Holiness, and which we are to have principal Reference unto in all the solemn Homage we pay to Him.

9. WITH an ingenuous Candour and Simplicity, with that Sincerity which is to be as the *Salt of our Sacrifice*, without latent Reserves, or an hidden Meaning, disagreeing to His. Which were both unjust and vain. Unjust; for we may not deceive any: And vain; for we cannot deceive Him. The Case admits not of Restrictions, it must be done absolutely, without any Limitation or Reserve. You have heard this Self-dedication is, in Part, an Act of Love. And what Limit can be set to a Love, whose Object is infinite? A natural Limit it is true, as it is the Love of a Creature, it cannot but have; but a chosen one it ought never to have, as if we had loved enough. You know what Kind of Love is (and cannot but be) due to the all-comprehending GOD. *With all thy Heart, Soul, Mind and Might*. So without Exception, that *Maimonides*, reciting those Words, adds *etiamsi tollat animam tuam*. The Stream of thy Love to Him must not be diverted, or alter Course, tho' He would take away thy very Life or Soul.

10. WITH the concomitant Surrender of all that we have. For they that by their own Act and Acknowledgment are not themselves their own, but devoted, must also acknowledge they are Owners of Nothing else. GOD indeed is the only Proprietor, Men are but Usufructuaries. They have the Use of what his Providence allots them; He reserves to Himself the Property, and limits the Use so far, that all are to be accountable to Him for all they possess. And are to use Nothing they have, but as under Him, and for Him,

as also they are to do themselves. Therefore as they are required to glorify Him with their Bodies, and Spirits which are His, so they are to honour Him with their Substance, upon the same Reason. But few effectually apprehend his Right in their Persons ; which as we are therefore to recognize, in this Dedication of ourselves to Him, so we are, in a like general Sense, to devote to Him all that we enjoy in the World. That is, as all are not to devote themselves specially to serve Him in a sacred Office ; but all are obliged to devote themselves to his Service in the general : So, though all are not required to devote their Estates to this or that particular pious Use, they are obliged to use them wholly for his Glory, in the general, and for the Service of his Interest in the World. No Man has certainly a Power to dispose of any Thing (and when they surrender themselves by their own Act and Deed to God, they acknowledge so much) otherwise than as Divine Rules direct or permit. They have a Right in what is duly theirs, against the Counter-claim of Man, but none sure against the Claim, and all-disposing Power of God, whether signified by his Law or by his Providence. Therefore with this Temper of Mind should this Self-dedication be made :
 “ LORD, I here lay myself, and all that belongs
 “ to me, entirely at that Feet. *All Things are of*
 “ *Thee.* What I have in the World is more
 “ Thine than mine. I desire neither to use nor
 “ possess any Thing, but by thy Leave, and for
 “ thy Sake.”

II. WITH befitting circumstantial Solemnity ;
i. e. it ought to be direct, express and explicit. Not to be huddled up in tacit, mute Intimations only. We should not content ourselves that it be no more than imply'd, in what we do otherwise,
 and

and run on with it as a Thing that must be supposed, and taken for granted, never actually performed and done.

IT is very true, a continued, uniform Course of agreeable Actions, an holy Life, carries a great deal more Significancy with it, than only having once said, without this, *conceptis verbis*, LORD, *I will be Thine*. Practice more fully speaks our Sense, and expresses our Hearts, than bare Words, spoken at some particular Time. For they at the most speak but our present Sense at that Time; but a Course of Practice shews the habitual Bent of our Spirits.

NOR do I think that a formal explicit Transaction, in this Matter, whether vocal or mental, is essential to a Man's being a Christian. But tho' so explicit a Transaction be not essential to Christianity, yet it may be a great Duty.

THERE is far greater Reason we should personally and solemnly transact this great Affair with GOD, than any Concern we have with Men. For among Men we may have a Right by natural Descent, or by valuable Considerations, to what we enjoy, which may be clear, and little liable to Question. From GOD we have no Right, but by his Favour and Vouchsafement. You are his Children, if ever you come to be so, but by Adoption: And human Adoption has been wont to be completed by a Solemnity; the Person to adopt, being publicly asked, "Whether he would have this Person to be as his very Son?" And again, he that was to be adopted, "Whether he was contented it should be so?"

NOR

NOR again is there that Disinclination towards Men, as towards GOD, or that Proneness to revolt from settled Agreements with the one as with the other. Whereas Love sums up all the Duty of both the Tables; or which we owe both to GOD and Man; it is evident that in our present lapsed State, our Love to GOD is more impaired than to Man. Indeed this latter seems only diminished, the other is destroyed, and hath, by Nature, no Place in us; Grace only restores it. Where it is in some Measure restored, we find it more difficult to exercise Love towards GOD than Man: Which the Apostle's Reasoning implies, *He that loveth not his Brother, whom he hath seen, how can he love GOD, whom he hath not seen?* Where the regenerate, divine Life is implanted, it is ill lodged, in Conjunction with a strong, remaining, sensual Inclination. Therefore there is the more Need here of the strictest Tyes, and most solemn Obligations, that we can lay upon ourselves.

NOR is it to be neglected that in *Isa. xliv. 5.* (which is generally agreed to refer to the Times of the Gospel) it is so expressly set down, *One shall say I am the LORD's, and another shall call himself by the Name of Jacob: And another shall subscribe with his Hand unto the LORD, and Sirname himself by the Name of Israel.* In the rendering of which Words. [subscribe with the Hand] the Versions vary. Some read *inscribe in their Hands, the LORD's Name*, counting it an Allusion to the ancient Custom, as to Servants and Soldiers, that they were to carry stamped upon the Palm of their Hands, the Name of their Master or General. The *Syriac* read to the same Sense as we—*Shall give an Hand-Writing to be the LORD's.* That the Thing be done, and with great Seriousness,
 Distinct-

Distinctness and Solemnity, is, no Doubt, highly reasonable and necessary; about the particular Manner I prescribe not.

NOR can I imagine what any Man can have to object, but the Backwardness of his own Heart to any Intercourse or Conversation with the invisible God. Which is but an Argument of the miserable Condition of depraved Mankind. For that Backwardness must proceed from 'some deeper Reason than that God is invisible. A Reason that should not only convince but amaze us, and even overwhelm our Souls in Sorrow and Lamentation, to think what State the Nature and Spirit of Man is brought into! For is not the Devil invisible too? And what Wretch is there so silly and ignorant, but can, by the Urgency of Discontent, Envy, and an Appetite of Revenge, find a Way to fall into a League with him? Is it this that God is less conversable with Men? Less willing to be found of them that seek Him? No surely, but that Men have less Mind and Inclination to seek Him! And is this a Posture and Temper of Spirit towards the God that made us, (the continual Spring of our Life and Being!) In which it is fit for us to tolerate ourselves? Shall not the Necessity of this Thing, and of our own Case, (not capable of Remedy while we withhold ourselves from God) overcome all the imagined Difficulty in applying ourselves to Him?

AND upon the whole, if we agree the Thing itself to be necessary, it cannot be doubted, but it will appear to be of common Concernment to us all; and that every one must apprehend it is necessary to me, and to me, whether we have done it already, or not done it. If we have not, it cannot be done too soon; if we have, it cannot be

be done too often. And it may now be done by private, silent Ejaculation, the convinced, persuaded Heart saying within itself, "LORD, I consent to be wholly Thine, I here resign and devote myself absolutely and entirely to Thee." None of you know what may be in the Heart of another, to this Purpose, even at this Time. Why then should not every one fear to be the only Person of those who now hear, that disagrees to it. If any finds his Heart to draw back, it is fit such a one should consider, I do not know but this self-devoting Disposition and Resolution is the common Sense of all the rest, even of all that are now present but mine. And who would not dread to be the only One in an Assembly that shall refuse God! or refuse himself to Him! For, let such a one think what particular Reason can I have to exclude myself from such a consenting Chorus? Why should I spoil the Harmony, and give a disagreeing Vote? Why should any Man be more willing to be dutiful and happy than I? To be just to God, or have Him good to me? Why should any One be more willing to be saved than I? And to make One hereafter, in the glorious, innumerable, joyful Assembly of devoted Angels and Saints, that pay an eternal gladsome Homage to the Throne of the celestial King?

BUT if any find their Hearts inclining, let what is now begun be more fully compleated in the Closet; and let those Walls (as *Joshua's* Stone) hear and bear Witness!

THAT all may consent more freely, and more largely, I shall in a few Words shew what should induce to it, and what it should induce.

I. WHAT should induce to it. You have divers Sorts of Inducements.

SUCH as may be taken from Necessity. For what else can you do with yourself? You cannot be happy without it; for who should make you so but GOD? And how shall He, while you hold off yourselves from Him? You cannot but be miserable, not only as not having engaged Him to you, but as having engaged Him against you.

SUCH as may be taken from Equity. You are his Right. He hath a natural Right in you, as He is your Maker, the Author of your Being. And an acquired Right, as you were *bought by his Son, who hath redeemed us to GOD, and who died, rose again, and revived, that He might be LORD of the Living and the Dead*, here to rule, hereafter to judge us: Both which He can do whether we will or no. But it is not to be thought He will save us against our Wills. His Method is, whom he saves, first to overcome, *i. e.* to make them willing in the Day of his Power. And dare we, who *live, move, and have our Being in Him*, refuse to be, live, and move to Him? Or deny the LORD who bought us?

AND again, such as may be taken from Ingenuity, or that should Work upon it, *viz.* (what we are besought by, in the Text) the Mercies of GOD. How manifold are they! But they are the Mercies of the Gospel especially, mentioned in the foregoing Chapter, which are thus referred to in the Beginning of this, the transferring what the *Jews* lost by Unbelief, to us *Gentiles*. That *Mystery which in other Ages was not made known unto the Sons of Men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be*

Fellow-

Fellow-heirs, and of the same Body, and Partakers of his Promise in Christ, by the Gospel. In Reference whereto he so admirably cries out a little above the Text (Chap. xi. 33.) *O the Depth both of the Wisdom and Knowledge of GOD! How unsearchable are his Judgments, and his Ways past finding out? The Mercies of which it is said, Isa. lv. 1, 2, 3: Ho every one that thirsteth come to the Waters, and he that hath no Money: Come ye, buy and eat, yea come, buy Wine and Milk without Money, and without Price. Wherefore do ye spend your Money for that which is not Bread, and your Labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your Soul delight itself in Fatness. Incline your Ear, and come unto Me; hear, and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David.* Which free and sure Mercies are heightened, as to us, by the same both endearing and awful Circumstance, that these Mercies are offered to us, viz. in Conjunction with the setting before our Eyes the tremendous Example of a forsaken Nation that rejected them.

NOTHING ought more highly to recommend those Mercies to us, or more engage us to accept them with Gratitude, and improve them with a cautious Fear of committing a like Forfeiture, than to have them brought to our Hands, redeemed from the Contempt of the former Despisers of them; and that so terribly vindicated upon them at the same Time; as it also still continues to be. That the natural Branches of the Olive should be torn off, and we inserted: That there should be such an Instance given us, of the Severity and Goodness of GOD: To them that fell, Severity; but to us, Goodness, if we continue in his Goodness, to warn us that otherwise we may expect

pect to be cut off too ! And that we might apprehend, if He spared not the natural Branches, He was as little likely to spare us ! That when He came to his own and they received Him not, he should make so free an Offer to us, that if we would yet receive Him (which if we do, we are to yield up and dedicate ourselves to Him) we should have the Privilege to be owned for the Sons of GOD ! What should so oblige us to Compliance with Him, and make us with an ingenuous Trembling fall before Him, and (crying to Him, *My LORD, and my GOD*) resign ourselves wholly to his Power and Pleasure ?

AND even his Mercies, more abstractly considered, ought to have that Power upon us. Were we not lost ? Are we not rescued from a Necessity of Perishing, and being lost for ever, in the most costly Way ? Costly to our Redeemer, but to us without Cost. Is it a small Thing that He offers Himself to us, as He doth, when He demands us, and requires that we offer ourselves to Him. That *He in whom is all the Fulness of GOD*, having *first offered Himself for us*, doth now also offer Himself to us. That He hath treated us hitherto with such Indulgence, waited on us with so long Patience, sustained us by so large Bounty. And now, when it might be thought we should be communing with our own Hearts, What shall we render ? That He should say to us, *Render yourselves* ? Is that too much ? Are we too inconsiderable to be His, or his Mercies too inconsiderable to oblige us to be so ? The Mercies that flow so freely from Him, for He is the Father of Mercies. The Mercies that are so suitable to us, Pardon to the Guilty, Light to them that dwell in Darkness, Life to the Dead, a rich Portion and all-sufficient Fulness, for the Poor, Indigent, and Necessi-

Neceffitous : The Mercies that we are encouraged to expect, as well as what we enjoy. The great Good laid up in Store ! The Mercies of Eternity to be added to those of Time. The Mercies of both Worlds meeting upon us ! That here we are to *keep ourselves in the Love of GOD, waiting for the Mercy of our LORD Jesus Christ unto eternal Life.* That, looking for that blessed Hope, our Life may here, in the mean Time, be transacted with Him. That we may abide in the Secret of his Presence, and dwelling in Love, may dwell in GOD who is Love ; 'till the Season come, when we shall be able more fully to understand his Love, and return our own !

NOR are the Favours of his Providence to be thought little of, in the Time of our earthly Pilgrimage.

AND now, if all this do effectually induce us thus to dedicate ourselves.

2. WE are next to consider what our having done it ought further to induce us to.

IN the General, it ought to be an Inducement to us, to behave ourselves answerably to such a State, as we are, hereby, brought into, or confirmed in, for He takes no Pleasure in Fools, therefore, having vowed ourselves to Him, to serve, and to live to Him, let us pay what we have vowed.

BETTER it had been not to vow, than to vow and not pay ; and, instead of the reasonable Sacrifice He required of us, to give Him only the Sacrifice of Fools. We are, upon special Terms,

and for special Ends, peculiar to the Most High GOD.

THEY that are thus His, are a royal Priesthood, He hath made us Kings and Priests. Both those Offices have sometimes met in the same Person. And to GOD and his Father, *i. e.* for Him. Not that both those Offices terminate upon GOD, or that the Work of both is to be performed towards Him, but our LORD *Jesus*, (it being the Design of his Father) hath effected it, in Compliance both with his Design, and hath served his Pleasure and Purpose in it. He hath done it to, *i. e.* for Him. So that, to GOD and his Father may be referred to *Christ's* Action, in making us Kings and Priests, not to ours, being made such. Yet the one of these refers to GOD immediately, the other to ourselves. Holy and good Men are Kings in Reference to themselves, in Respect of their Self-dominion into which they are now restored, having been, as all unregenerate Persons are, Slaves to vile and carnal Affections. The Minds of the regenerate are made spiritual, and now with them the refined, spiritual Mind is enthroned; lift up into its proper Authority, over all sensual Inclinations, Lusts and Passions. A glorious Empire! founded in Conquest, and managed, afterwards when the Victory is compleat (and in the mean Time, in some Degree) by a steady sedate Government, in most tranquility and Peace.

BUT they are Priests in Reference to GOD, the Business of their Office, as such, terminates upon Him. For Him they worship and serve.

WORSHIP is either social, external and circumstantial, that of worshipping Societies, considered according to its exterior Part. Herein one is appointed

pointed by Special Office to do the Part of a Priest, for the Rest. In this Sense all are not Priests.

OR else it is internal, substantial and spiritual wherein they either worship alone, or being in Conjunction with others, yet their own Spirits work directly, and aspire upwards to GOD. And as to this more noble Part of their Worship, every holy Man is his own Priest.

AND this is the double Dignity of every holy, devoted Soul. They are thus Kings, and Priests; govern themselves, and serve GOD.

WHILE they govern, they serve: Exercise Authority over themselves, with most submissive Veneration of GOD: Crowned and enthroned, but always in a Readiness to cast down their Crowns at the Footstool of the Supream, Celestial Throne.

INTO this State they come by Self-dedication. And now surely, it is not for such to demean themselves at a vulgar Rate. They are of the Church of the first-born written in Heaven, *i. e.* the Church of the first-born ones, that is all composed, and made up of such as that Expression signifies.) First-born in a true (though not the most eminent) Sense; being Sons by the First, *i. e.* the prime and more excellent Sort of Birth, in Respect whereof they are said to begotten again by the Word of Truth, they should be a Kind of First-fruits of the Creatures of GOD. And this Two-fold Dignity is the Privilege of their Birth-right (as antiently it was.) Are you devoted to GOD? Have you dedicated yourselves? Hereby you are arrived to this Dignity. For in the above-mentioned Place it is said, *Ye are come*, you are actually, already, adjoined to that Church, and are the
real

real present Members of that holy Community. For you are related and united to Him of whom the Family of Heaven and Earth is named; are of the Household, and the Sons of GOD, his, under that peculiar Notion, when you have dedicated yourselves to Him. You cannot but apprehend there are Peculiarities of Behaviour, in your After-Conduct, and Management of yourselves that belong to you, and must answer, and correspond to your being, in this Sense, His.

SOME Particulars whereof I shall briefly mention.

You should each of you, often reflect upon it, and bethink yourself what you have done; and whose you now are. I am the devoted One of the Most High GOD. It was one of the Precepts given by a *Pagan* to his Disciples: "Think with yourself, upon all Occasions, *I am a Philosopher.*" What a World of Sin and Trouble might that Thought, often renewed, prevent, *I am a Christian*, one devoted to GOD in *Christ*. Your having done this Thing should cloath your Mind with new Apprehensions, both of GOD and yourselves: That He is not now a Stranger to you, but your GOD, that you are not unrelated to Him, but his. I was an Enemy, now am reconciled. I was a common profane Thing, now Holiness to the LORD.

It is strange to think how one Act doth sometimes tincture a Man's Mind; whether in the Kind of Good or Evil. To have committed an Act of Murder! What an horrid Complexion of Mind did *Cain* bear with him hereupon. To have dedicated one's self to GOD, if seriously, and duly done; would it have less Power to possess one, with an holy, calm, peaceable Temper of Mind?

You

You should, hereupon, charge yourself with all suitable Duty towards Him. For you have given yourself to Him to serve Him, that is your very Business. You are His, and are to do his Work, not your own, otherwise than as it falls in with His, and is His.

You are to discharge yourself of all unsuitable Cares, for will not He take Care of his own, who hath put so ill a Note upon them that do not? *He that provideth not for his own, (his Domesticks) those of his own House, hath denied the Faith, and is worse than an Infidel?* Will you think, He can be like such an one? Who? If not the Children of a Prince, should live free from Care?

You should most deeply concern yourself about his Concernments, without any Fear that He will neglect those that are most truly yours: And are not to be indifferent how his Interest thrives, or is depressed in the World; is increased or diminished. They that are his should let his Affairs engross their Cares and Thoughts.

You should abandon all suspicious, hard Thoughts of Him. When in the habitual Bent of your Spirits, you desire to please Him, it is most injurious to Him, to think He will abandon you, or become your Enemy.

It is observable what Care was taken among the Romans: That *no Hostility be used towards them that had surrendered themselves.* Can Men excel God in Praise-worthy Things? You can think Nothing of God more contrary to his Gospel, or his Nature, than to surmise He will destroy one that hath surrendered to and bears a loyal Mind towards

towards Him. And what a Reproach do you cast upon Him, when you give others Occasion to say, they that have devoted themselves to Him, dare not trust Him? You are taught to say, I am Thine, save me, not to suspect He will ruin you.

THEY strangely misshape Religion, considering in how great Part, it consists in trusting God, and living a Life of Faith, that frame to themselves a Religion made up of Distrusts, Doubts, and Fears.

You should dread to alienate yourselves from Him. Which (as Sacrilege is one of the most detestable of all Sins) is the most detestable Sacrilege. You are to reserve yourselves entirely for Him. Every one that is godly He hath set apart for Himself.

YEA, and you are not only to reserve, but, to your uttermost, to improve, and better yourselves for Him daily. To aspire to an Excellency, in some Measure, suitable to your Relation. To *walk worthy of GOD who hath called you to his Kingdom and Glory*, 1 Thess. ii. 12. remembering you are here to glorify Him, and hereafter to be glorified with Him.

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The End of the Forty-eighth VOLUME.





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